

16TH ANNUAL MATRUPATHI
VOL. 10
1999

RF-1299

[illegible]

Date of submission _ _ _ _ _

पुस्तक सं० ७ (१-११)
भाग सं०
दि० २२ ११-२०१४
गुरुकुल ग्रन्थालय काँगड़ी.

पुस्तकालय
गुरुकुल काँगड़ी.



under
of the
some



078582

The INDIAN NATUROPATH

Naturopathic Association,

BEZWADA.

FOR HEALTH - PHYSICAL

by of sending you a sample
THE INDIAN NATUROPATH' as
sted in the cause of Nature-

Dr. Sarma K. Lakshman is
an author of a number of
on Nature - Cure and as an
ct. The power of his pen,
sition and his self sacri-
unknown to you.

CONT

Editorial Notes	...
Personal Liberty	...
Sri M. Venkata Subba Rao	...
On the folly of Experimenting	...
How Mussolini keeps fit	...
Race Murder by Vaccination	...
Sree Bhrihu	...
Public Health Bill	...
Our Cause in the Assembly	...
Blood Pressure by Sree Bhrihu	...
Dr. L. N. Chowdhury	...
An Appreciation	...
Palming (Eye exercise)	...
By Dr. R. S. Agarwal	...
Compulsory Vaccination	...
A Lauer's view	...
Meeting of Naturopathic Assoc.	...
Protest Meetings against Vacc.	...
Letter to Mahatmaji	...
Reviews	...
Madras Public Health Bill	...

Journal of its kind, in India
rights and liberties of
y, and hence indispensable
ctors of Naturopathy.
s fixed very low. So we
n become a subscriber and
al organ of the Indian
n which has members in many
Ceylon and America. The
the members.

the Association is Rs.3/-

n to the journal: Re 1-8-0.

P. VENKATRAMAYYA,
General Secretary,
I. N. A.

l. X



BEZWADA (I

FOR SALE**Anti-Vaccination Literature**

One set	Rs. 0	3
Why not Vaccinate	0	2
Vaccination	0	1

The Indian Naturopath.**Back Volumes**

Vol. No. I; II each	0	8
Vol. No. III; IV & V each	1	0
Vol. No. VII & VIII each	1	8

Packing & Postage extra. Books will be sent either by V. P. or only on receipt of M. O.

Apply to:—**THE MANAGER,**
The Indian Naturopathic Association,
BEZWADA (S. India)

Naturopathic Literature in Telugu
(Vernacular) language:—Eighty Books of different branches of Nature cure are ready for sale.

Apply for detailed prospectus.

Prakriti—A Naturopathic Telugu health monthly - Annual subscription: Rupees three only.

Apply to:—**THE MANAGER,**
Prakrithi office, Bezwada

PRAKRITI STORES, BEZWADA**Price List of Goods**

	Rs. A.
1 Bath Tub	5 0
2 Bath Thermometer	0 12
3 Bath apparatus of steam	3 0
4 Bread Baking Box of Graham Big Size	2 8
Small Size	1 8
5 Cellaphone (coloured glass paper each)	0 1
Do quire (24 sheets)	1 8
Coloured glasses 14" x 12" size each	0 12
Dozen	8 4
7 Cotton wool	0 2
8 Calico Bandages	0 2
9 Chromo-disc (silver plated)	40 0
10 Enema can full set with 3 pints can	1 12
11 Eye dropping bottle	0 2
12 Eye bath cup	0 2
13 Litmus paper book	0 2
14 Measure glass 2 Ounces	0 2
15 Sponge	0 2
16 Syringe glass for ear troubles	0 5
18 Test tubes set	0 4
19 Thermolumen full set	56 0
20 Fresh orange fruits 100	2 8
According to size, quality and market rates	4 0

Packing and despatching Charges Extra



078582

The Indian Naturopathic Association,

BEZWADA.

Dear Sir,

We take the liberty of sending you a sample copy of our journal 'THE INDIAN NATUROPATH' as we learn you are interested in the cause of Nature-Cure in India.

The present editor Dr. Sarma K. Lakshman is well known in India as an author of a number of books (English and Tamil) on Nature -Cure and as an authority on the subject. The power of his pen, his bold and clear exposition and his self sacrificing spirit are not unknown to you.

This is the only journal of its kind, in India which fights for the rights and liberties of followers of Naturopathy, and hence indispensable to all students and doctors of Naturopathy.

The subscription is fixed very low. So we trust that you would soon become a subscriber and thus help the cause.

This is the official organ of the Indian Naturopathic Association which has members in many parts of India, Burma, Ceylon and America. The journal is sent free to the members.

Membership Fee for the Association is Rs.3/- annually.

Annual subscription to the journal: Re 1-8-0.

P. VENKATRAMAYYA,
General Secretary,
I. N. A.

Ann

11

TI

Vo

Vo

Vo

The
Hon
an im
spea
frien
subb
Sri E
The
differ
whe
vote
allop
misle
even
that
heal
path
tion
Trick
Srim
he f
cipb
can
heal
spiri
choi

very
ings

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$. 1

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA — January, 1939.

No. 1

EDITORIAL NOTES

Our fight for freedom is going on. The powers that be are obdurate; the Hon. Premier has refused to grant an interview; the Hon. Health Minister speaks in his own peculiar style. But our friends are active. Sriman Venkata-subbayya, M.L.A., Dr. Lakshmi-pathi, and Sri Bhikshu are organising public opinion. The people may be apathetic and indifferent, until they are appealed to; but when the facts are laid before them, they vote unanimously for freedom. A few allopathic doctors here and there try to mislead them; but when votes are taken, even these keep quiet. It would seem that there is no bigot so rabid as our health minister in the ranks of the allopathic profession itself. In this connection let me mention what an allopath of Trichinopoly told a friend of our cause, Sriman F. G. Natesa Iyer, on this subject; he freely confessed that *when the principle of AHIMSA is invoked, there can be no reply to it*. Men like the health minister are strictly foreigners in spirit. No Indian would of his own free choice takes sides with him.

Our readers and members must be very active in the coming weeks. Meetings must be convened everywhere and

the people told the simple truth about these diabolic practices mis-called preventives. Resolutions can then be moved demanding the repeal of compulsion, and they will be unanimously passed; half-hearted efforts may be made by one or two to excuse the government, but not one will dare to vote against freedom.

Friends, stand up and speak the truth plainly and boldly. You may find the so-called educated, disposed to scoff, but those whose God-given common-sense has not been 'educated' out of them will eagerly listen and readily understand that health cannot really come out of the filthy things that mad medicine prescribes.

There is time for us to go on with this work till the 17th January, when the Public Health Bill will be taken up for final consideration in the Madras Assembly.

x x x x

WAS THERE Small - Pox Inoculation in Ancient India ?

An incorrect notion has gained currency in the west, that inoculation with small-pox pus was practised in our country in ancient times. How this notion

THE INDIAN NATUROPATH

was started it is not easy to find out. Possibly some modern Indian believer in vaccination started the tale, to show that in this, as in other matters, our ancestors were civilised. If at any time this stupid practice prevailed, it must have been quickly put an end to by the natural leaders of society, who were aware of

the primary importance of personal purity. In a religio-philosophical work called the *Yoga-Vasishtha* small-pox, cholera and similar diseases are described as due to the eating of foul food and degrading habits of life. No Hindu now alive can remember having seen or heard of this irrational practice.

PERSONAL LIBERTY

Sri M. Venkata Subba Rao

'Today liberty is at a discount.

'Democracy should be valued in terms of human personality.

'Of all injustices coercion of the soul is the worst.

'Transition from democracy to dictatorship is very easy, and particularly I warn politicians not to allow this to happen.'

'Human personality is nobler than any form of government we have to day.

'Remember also that majority rule is not always good. Sometimes

it is as oppressive as a minority or individual rule itself.

'I want you not to allow the State—be it the Congress State or any other State—to encroach upon the development of the human personality.

'We want the kind of swaraj where individual liberty and personality is respected.'

(Judged by this test, the present government by the Hon'ble Dr. Rajan is decidedly worse than the previous ones—Editor.)

NATURE HOME

Sree krishna Prakriti Chikichalayam has been opened on the banks of River Kistna by the side of a canal, in a beautiful garden. Nature is very pleasing here. Flowing water, Sand beds, plenty of secluded places, near a busy village. Treatment shall be given on various nature cure methods suited to the patients. Just-cure and Chromopathy are the cheap systems adopted. Dr.V. Murahari Rao is the Superintendent of the hospital.

For particulars, apply to:—

DR. V. M. RAO, N. D.,
Potharlanka, Vellatur P. O.

Guntur Dt.

On the Folly of Experimenting on Rats

FAMOUS PHYSICIAN,

Dr. Hindhede interviewed on his Seventy Fifth Birthday.

The famous Danish physician Dr. Hindhede has just been honoured on his 75th birthday by his many admirers and disciples from different parts of the northern countries. In an interview by a Gothenburg paper, he relates the following of his medical studies: "I soon lost faith in the prevailing methods of healing; however, in my examinations I served the professors with their own theories, which they, of course, loved to hear. In recognition they gave me such excellent testimonials! Yes, they were mad enough to consider me a genius, and insisted on pushing me into a professorship; but you see I did not have the belief. I returned to my native village to teach my dear co-inhabitants of the West of Jutland how they should live to prevent illness."

This original doctor was successful in spite of never prescribing drugs. At one time he nearly lost his post at the hospital because "he never did anything to his patients". "The hospital must be boosted," said the Director. "Is it the mortality which has to be increased?" said Hindhede. He could remain confident because he could prove in plain figures that the mortality in his hospital was amazingly low in comparison with that of the other hospitals.

Dr. Hindhede affirms that he has not touched alcohol for over 150 years, implying that neither his father nor his grandfather touched alcohol, or tobacco.

"The prevailing vitamin theory is entirely based on experiments on

rats. There are thousands of laboratories for rats, but not one for human beings. Why is this so? If it is a question of finding the very best diet for rats—well in that case experiments on rats would be all right; but if it is a question of the most suitable diet for human beings, it is presumably better to experiment on human beings. The peasants realise this: when they study the best food for milch cows they do not experiment on cats."

"Progress Today"

How Mussolini Keeps Fit.

The Daily Express of March 5th, 1937, published an account of an interview with Signor Mussolini, who "has not had a day's illness since 1925."

He is reported to have said:

"Out of my organism I have made an engine constantly supervised and controlled which runs with absolute regularity."

The following questions and replies were published:—

Do you follow a fixed diet, and if so, what is it?

My rules of diet are fixed in the sense that I am almost exclusively a vegetarian.

Do you make use of alcohol or tobacco?

I consider alcohol damaging to the health of individuals and to

THE INDIAN NATUROPATH

4

collective health. I never drink spirits. I sometimes drink a little wine at official dinners, but since the World War I have never smoked.

What foods do you prefer?

I eat only simple dishes such as the peasants prefer, and lots of fruit.

Do you take tea, coffee, or any stimulating beverages?

I do not drink either tea or coffee.

How much time do you devote to exercise daily, and what are they?

I devote thirty to forty minutes a day to physical exercise, and prac-

tise nearly all sports. I prefer swimming in summer and skiing in winter, and go for a ride on a horse every day. All mechanised sports are familiar to me—cycling, motor-cycling, motoring and flying. I also like hiking.

What are your habits regarding sleeping?

I sleep between seven and eight hours a night between 11 p.m. and 7 a.m. regularly. I take no siesta during the day. *Siestas are the consequence of over-eating at luncheon.*

"Progress Today"

Race - Murder by Vaccination

By BHRIGU.

Here is an undeniable fact!

The calf that is victimised for making vaccine becomes, so debilitated, that it rarely survives. If it be a cow-calf and survives, it does not develop into a normal cow; it never has an udder; the nipples remain in their infantile form. So the animal, if not too sickly, is sold for use for ploughing.

A similar effect is noticeable among human mothers since vaccination came into vogue. The filth-crop that is raised on the calf by gutter medicine is not injected into humans in such high doses as to produce actual sterility. But it prevents in growing percentage of females the full development of the breasts, the organs for the production of milk. Hence thousands of babes are hand-fed; and this is certainly bad for the race. Among savage races children feed at the mothers' breast for about three years; only when they are able to live

wholly on other food are they weaned; and this is right.

Dr. Lindlahr notes the following case. A flock of sheep was vaccinated, to protect them from some disease similar to small-pox; when next they yeaned, the ewes had no milk for the kids.

The human race may or may not come to an end because of the submission to vaccination and inoculations for diseases. But the necessity for artificial feeding of babes is bound to increase; these are other contributory causes for the evil. But vaccines and serums are at least in part to be blamed. Thus western orthodox medicine seeks to condemn the Hindus—who might otherwise escape the fate—to a steady deterioration of physique, which is perhaps worse than outright extermination.

Who will take the trouble to enlighten the prime ministers in the Congress provinces, and teach them to cast out their allopathic colleagues?

PUBLIC HEALTH BILL

Plea for a conscience clause in Reference to vaccination and inoculation.

Trichinopoly,
13th Dec. 38.

From

Sri F. G. Natesa Aiyar,
Retired District Traffic
Superintendent. S. I. Ry.,
"Manohara Vilas", Salai Road,
Woriur, TRICHINOPOLY.

To

The Secretary to Government,
Ministry of Public Health and
Medicine.
Fort St. George, MADRAS.

Sir,

I have the honour to communicate to you for favour of consideration and such action as may be necessary, the following resolution unanimously passed at a meeting of the public of Trichinopoly held under the auspices of the Indian Naturopathic Association and under my presidency at the Town Hall on the 9th December 1938.

Resolution

"This public meeting records its opinion that the element of compulsion introduced in the present Public Health Bill brought forward by the Madras Government in respect of vaccination and inoculations is unjust in as much as it goes against individual liberty, religious laws, preservation of life and progress of natural methods of healing and that it is necessary that the Bill should be amended to that extent."

In this connection, I wish to emphasise the fact that what the resolution asks for, is the elementary right of personal freedom to choose one's method of medical relief and that no one should be compelled by

the state — especially in a matter where one's life is concerned—to adopt any particular method of treatment of diseases and that a conscience clause should be introduced in the Public Health Bill before the assembly in respect of vaccination and inoculation—a clause which now actually exists in the English Public Health Act on which the Madras Bill is mostly based. Congress stands for democracy and freedom and it is, I submit, against fundamental congress ideals of individual freedom and liberty of conscience, to force vaccination and inoculation down the throats of unwilling men and women and their innocent children. Mahatma Gandhi has himself unequivocally condemned vaccination and inoculation as inhuman, barbarous and violent and it should be the height of injustice for a popular government to ignore the conscientious objection of a host of honest people and the opinion of Mahatma Gandhi, the head, heart and the soul of the great Indian National Congress. I request that the matter may be considered in all seriousness, justice and fairness and that a conscience clause be introduced in the Bill as prayed for.

Yours faithfully,

(Sd) F. G. NATESA AIYAR,
President of the meeting.

Copy to

The Hon. Dr. T. S. S. Rajan, L. R. C. P.,
M. R. C. S., M. L. A.
Minister for Public Health
& Medicine, Fort St.
George, Madras.

THE INDIAN NATUROPATH

The Hon. C. Rajagopalachariar, B. A.,
B. L., M. L. A., Prime Minister,
Govt. of Madras. Fort
St. George, Madras.

The Hon. Bulusu Sambamurthi, B. A.
B. L., M. L. A., Speaker,

Legislative Assembly,
Madras.

The President, Tamil Nadu Congress
Committee, Congress House,
Mount Road, Madras.

OUR CAUSE IN THE ASSEMBLY

The Madras Assembly discussed on the 12th of Dec. the report of the Select Committee on the Public Health Bill, when Sri V. Venkatasubbayya Garu pleaded for the introduction of a conscience clause in the Bill.

**"Conscience Clause" in respect of
Vaccination**

Mr. V. VENKATASUBBAYYA concentrated his remarks on the question of vaccination. He quoted statistics collected by a Royal Commission in England, and contended that it had been conclusively proved that there were more deaths from vaccination than from small-pox. He said that it had been proved that innumerable diseases were caused by vaccination. He appealed to the Minister to include a conscience clause so that people who did not desire to get themselves vaccinated might be permitted to remain so. The member next referred to the efficacy of naturopathy and wanted that the system should also be taken advantage of in giving relief to the suffering people. In conclusion, he commended the other provisions of the Bill and said that the measure would contribute to better health of the people.

**Dr. Rajan's reply and his remarks
about Naturopaths !**

As for Naturopaths, Dr. Rajan said, that they were the people for

whom such a Bill was most necessary (laughter). They had got hold certain half-baked theories and incomplete data to put forward curious ideas on medicine and public health. They contended that vaccination was harmful. On the other hand experience not only in this country but elsewhere showed decisively that vaccination and inoculation had helped greatly in controlling many a disease. If it was possible in this province to progressively reduce the medicine of small-pox so that this year the lowest rate of incidence had been recorded, not a little of the result was due to inoculation and vaccination. The same could also be said of a number of other virulent diseases. England and other countries of the west had almost completely eliminated epidemics, thanks to high sanitary conscience that their people had developed or the excellent sanitary measures they had adopted. These countries could now well afford to indulge in theories and fads. But it was foolish and dangerous to put forward such unsuitable ideas in a country where conditions were so backward. Once the country got rid of epidemics even if it be for a few years, he for one would have no objection to naturopathy and other pathies and to close some of the departments of Government and devote the sums spent on them on other work.

BLOOD - PRESSURE

BY

BHRIGU

When first doctors began to diagnose high blood-pressure, they could give no advice or prescription except rest. They noticed the effect, but could not trace it to its cause. They had to find a scape-goat, and they pitched upon 'over-work.'

The Nature-Curist is not frightened by mere names. For him names and forms are simply illusion (माया) At the bottom all diseases and afflictions are one and the same, because they arise from one and the same cause, namely morbid matter in the flesh, or the blood, or both. Where these are perfectly clean, no disease is possible. Knowing this, we are always able to cure the disease, without bothering to know what name it would bear if diagnosed by an allopath.

When this bug-bear of the medical profession was first noticed, Dr. Lindlahr of Chicago pointed out that blood-pressure is just a symptom of the reactions of life to the morbid matter in the body, and can be quickly corrected by changing over to a natural and positive diet, and by observing the law of fairness to the stomach. Morbid matter consists as a rule of colloidal acid wastes, which arise through the eating of foods that are negative, as opposed to the positive foods that true and lasting health would require. Foods rich in protein, starch or fat, but poor in the organic salts that would ensure perfect elimination, are the vogue in civilisation. Ragi and the other dry-crop grains that were once the staple food of the masses, are now replaced by milled rice. The latter is purely negative and in the long run destructive, while the former are strongly positive and

prevent future diseases, in the way that Nature meant them to be prevented. So we should teach the well-to-do to resort to these positive foods, and thus set an example to the poorer people; these foods will then become fashionable and there will be no sense of inferiority on the part of the poor when they go back to the diet of their fore-fathers. In this way not alone blood-pressure, but innumerable other diseases will disappear perhaps causing a degree of acute unemployment among medical men.

Blood-pressure may be viewed with alarm by those who are entirely dependent on medical men. But to the faithful follower of Nature's Way it is just a passing phase, which he can safely ignore, provided he corrects whatever mistakes in eating he might have been guilty of before, and, if necessary, fasts more or less; in so far as he does *his* part, he can confidently leave to Nature that which belongs to Her and Her alone.

That some allopathic doctors are coming to realise the truth about blood-pressure can be inferred from a note in the Burma Medical Times, referring to an article in the 'General Practice' of London by Henri Godlewski of Paris. A reduction of the ration of bread—which, being white, is purely negative—is recommended. Also 'nitrogenous' foods are to be reduced, as well as salt. It is stated also that in districts where vegetables are plentiful and easily come by, and especially where the diet is rich in vegetables and fruit, the symptom is rare. Of course few medical men can free themselves from the notion that drugs can help; hence in this note we find this belief expressed. We need refer only to the fact that even

an allopathic authority recognises the need of a change of diet from negative to positive, and from excess to abstemiousness, which fully corroborates our explanation of the cause of this trouble.

Let me repeat the caution that the follower of Nature's Way does not need to be in a panic, if he is told by a medical friend that he has got blood-pressure. It may be a passing phase in some ameliorative

process that Mother Nature is carrying on inside. And he can ensure safety by means of greater abstemiousness and by using a more positive diet, especially raw green herbs, such as the *bilva*, which are described in Lakshman's Practical Nature-Cure.

The unique glory of Nature's Cure is the *practical* unity of all diseases; and this unity can be verified in every specific instance, as will be seen from the present discussion.

Doctor L. N. CHOWDHURI

AN APPRECIATION

By Dr. K. LAKSHMAN.

Our readers will have gathered from the presidential address delivered by Rai Bahadur L. N. Chowdhuri what an exceptionally sane mind his is. But some words of honest praise are rightly due to him, and I take this opportunity of rendering it.

First there is the unique fact that having been trained as an allopathic doctor and becoming accustomed to think that there is nothing better than orthodox medicine, he had the rare freshness of mind that led him at a psychological moment - when his own wife was killed, as he himself puts it, by allopathic ignorance to think again and search anew for the science of healing. He thus ranks along with the heroes of the true science, - with Dr. Dewey, Dr. Page, Dr. Trall and Dr. Nicholls. These men are in my opinion even greater than our Kuhne and Kneipp; our Just and Lief, because these latter were laymen, and it was far easier for them to learn the truths of Nature than for those whose minds were already cast in the mould of allopathic doctrine, and who had therefore to *unlearn* something before they could learn this new science.

The next thing I admire in him is the great simplicity of his mind, and his freedom from the superiority-complex that easily gets hold of men of worth. He responded instantly to our invitation to preside over the annual conference that we had in October last at Madras, and only felt he was doing his duty.

Ever since he became a convert to the Nature-School of health he has been doing unselfish work for the cause of health. He has embodied his health-culture teaching in a well-got-up little book, which he is selling at cost price. The book is entitled '*The Ideal Diet for Perfect Health and Rejuvenation*,' priced at 14 annas. The nearest address for the book is Nature Cure Publishing house Pudukota or the Indian Book Depot, 55, Meadow street, Fort, Bombay or The Nature-Cure Health Home, 30 Baika Bagh, Allahabad or, The Indian Naturopathic Association, Bezwada. It should be needless to say that he is an authority on the subject, all the more for the reason that he is a duly qualified allopathic doctor, and has served as a Civil Surgeon under the Government.

PALMING (Eye Exercise)

By Dr. R. S. AGARWAL, Eye Specialist, Delhi.

Most patients are benefited by closing the eyes. Every one must have noticed that when the eyes are tired, closing the eyes for a moment clears the vision and a kind of relief is felt in the eyes. But as some light still comes through the closed eyelids (move your hand before the closed eye and you will notice the movement of the hand) a still greater relief can be obtained by excluding this light as well. This is done by covering the closed eyes with the palms of the hands (the fingers being crossed upon the forehead) in such a way as to avoid pressure on the eye-balls. This practice is called 'palming.' The diagrams show the right and wrong ways of palming.

But even with eyes closed and covered in such a way as to exclude all the light, the mind thinks some familiar or unfamiliar objects, interesting or uninteresting stories, natural or unnatural scenes, seen or unseen scenes. Remember or imagine something perfectly black or something that has been seen perfectly, or clearly or something pleasant such as a flower, a boat floating in the river, clouds moving in the sky etc., and let the mind drift from one thought, to another. Some patients like to remember the black letters of the chart. Familiar things seen frequently as a hammer by a carpenter, a brush by an artist, a knife by a surgeon are better remembered than the letters. Little girls like to think of their dollies. Mothers like to remember their babies.

How to drift the mind.

Suppose you imagine your pen. Move your thought from one end to

another. Do not try to imagine the pen as a whole at a time. If you imagine a baby, drift your thought from one eye to another, then to the nose, the mouth and so forth; do not try to imagine the face as a whole at one time. The same method should be followed while imaging the scenes, stories etc. A general mistake is that people try to imagine the object as a whole at one time. If you imagine ॐ drift your mind from one end, go through it from one point to another and reach the other end. Then imagine the half moon like this ☾ from one end to another and you will notice that the dot moves in the opposite direction. If you think of the right end then the dot moves to the left, and if you think of the left end then the dot moves to the right.

Different ways of imagination while palming.

1. Remember a white cat, dog or hare and imagine that you are pouring black ink or black dye over it.

2. Imagine a black snake, drift your mind to right and left according to the curves which it is making. You will feel that your eyeballs seem to be moving right and left.

3. Remember the branches of trees moving in the mind, the waves flowing in and out in the sea; riding in a moving train and while looking out of the window the scenery observed seems to be moving backwards. While driving in a motor car, the driver imagines the road moving towards the car. If one makes an effort to

see things stationary, headache, eye-pain or some other discomfort may be felt.

4 Recall the face of your child, wife or friend, a certain picture, the odor of a rose, or the tune of some song you like. Imagine as if you are singing or playing on an instrument or you are drawing a small picture of a house or a dog.

5 Drill of F:— There is a letter F on the test card. Imagine that F stands at attention like a soldier and is perfectly black. Now he starts his drill. His two arms are pointed to the right when he begins. Imagine the arms moving to the left, and back. Then one arm is pointed to the left and one to the right and F becomes a T!. Both arms are then stretched up, forming a 'Y.'

6 Hear some story, music or gramophone etc. One patient was benefited by hearing the story of a black ant while palming. This black ant came out of the dark soil and climbed up the stem of a beautiful rose. It was slow work with the ant but it kept on climbing, going on to the extremity of the first branch and then to another, crawling to the extreme tip of every leaf until finally it located the flower. It crawled with great labour over the petals until it found deep down in the centre of the rose, a little white cup filled with honey. Patient could picture the ant carrying off some of the honey, crawling to the top of the flower and then down back to the stem, finally meeting another ant on the ground, with whom she had a short talk with much gesticulating of heads and feet. Then the second ant started off on the same journey. The patient while palming, listened very atten-

tively to this talk, which was drawn out for seven minutes.

7 Imagination of white:—Take your book in your hand and look at the white spaces in between the lines of letters. Now palm and imagine that there is a thin white line beneath each line of letters and that it is whiter than the margin of the page or than the rest of the white lines. Imagine that you have a pot of a white paint and a fine pen and that you are drawing a white line beneath each line of letters or you are drawing white lines on a black board.

8 Imagination of black:— Regard a black spot on a white wall, or on a piece of paper or the chart. It is easier and more helpful to regard a small black spot. Now palm, and remember the spot. Do not make an effort to look directly at it but drift your mind from its right to left and left to right, and imagine it to be moving all the time. To the black spot, stationary is impossible. The attempt to make the spot stationary always produces pain and lowers the vision. Imagination of black objects causes a great relaxation.

It is impossible to see perfect black unless the eyesight is perfect; but some patients without difficulty can have vision of black, deep enough to improve their eye-sight, and as the eye-sight improves the deepness of the black increases. Patients who fail to see even approximate black when they palm, state that instead of black they see floating clouds of grey and flashes of different lights. In some cases the black will be seen for a few seconds and then some other colours will take its place. Successful imagination of black in these more difficult cases usually requires the practice of other methods

THE INDIAN NATUROPATH

11

for improving the sight described in succeeding chapter. Many patients may be benefited by the memory of black spot. They are directed to look at the black spot at a distance at which the colour can be seen best, then close the eyes and remember the colour. Repeat until the memory image appears to be as vivid as the scene. Then palm and remember the black.

9 Imagination of 'O'

A patient was asked to imagine 'O' while palming but while remembering 'O' he felt headache and when he removed the hands his vision did not improve. I wondered why his sight did not improve, but I understood when he said, "I did what you asked me to do. You told

me to remember the letter 'O'; I concentrated on it and tried hard not to remember anything else". "You did not understand me", I said; "I did not wish you to concentrate on the letter 'O' I asked you to remember the blackness of it, and see or imagine one part best at a time." He tried again, covering his eyes with his hands, and I said to him, "remember the letter 'O' as you saw it, but first remember the top, Now what happens to the bottom?". "It fades from black to grey," he said. "Now imagine the bottom to be blacker than the top. Now the top fades from black to grey," he said. In a few minutes I asked him to remove his hands from his eyes, and to look at the card. He saw more lines and the pain had ceased.

Compulsory Vaccination

A LAWYER'S VIEW

I have been acquainted with your valuable contributions to Nature Treatment and Nature-Cure philosophy and of the agitation you are now carrying on with renewed vigor against the Public Health Bill Vaccination provisions. I totally endorse that the state, however benovolent it may be, however the government can claim to be representative of the millions of the province—*has no right to compel obedience to a nasty practice of compulsory vaccination*. It is fortunate that we are now having an increasing band of educated men who have appreciated the view point of the Anti-Vaccinationists.

(Sd.) C. VISWANATHAM,

B. A., B. L.,

Vakil, Nellore.

Naturopathic Association

PUDUKOTAH

Under the auspices of the above association a public meeting was held in the premises of the association on the 18th of Nov. When Dr. Sarma K. Lakshman delivered an interesting lecture on "The Place of Surgery in Medicine".

Mr. P. S. Visvanatha Aiyar proposed a Vote of thanks and the meeting terminated.

East Godavary Homeo-Association

Rajahmundry.

17-12-38

(The First Annual Celebration)

Resolved to commence peaceful agitation against compulsory vaccination (Vide clause No. IVb.)

Protest Meetings against Vaccination

VACCINATION CLAUSE

Protest Meeting in Triplicane

Madras, Dec. 13

Under the auspices of the Triplicane Club, a meeting was held, on Sunday last, to consider the compulsory vaccination clause of the Madras Public Health Bill. Mr. T. S. Swaminathan presided.

Swami Bikshu contended that vaccination was opposed to the religious sentiments of the Hindus as well as to laws of Nature.

Mr. O'Hern explained how vaccine was obtained and said that vaccination created disease.

Dr. Kumaraswami Pillai, supporting the vaccination clause, described the conditions that existed in England before vaccination was introduced. He said that the eradication of small-pox in civilised countries was largely due to vaccination.

Mr. Voruganti Venkatasubbayya pleaded for the exemption of those who had a conscientious objection to vaccination, from the operation of the law.

Mr. N. S. Varadachari said that sanitary conscience among the masses was poor and therefore a "conscience clause" would not be helpful.

The chairman moved that "this meeting resolves that a conscience clause similar to that prevailing in England should be introduced in the Madras Public Health Bill before it is passed into law".

The resolution was put to vote and was adopted unanimously.

14-12-38

"Hindu"

PROTEST AGAINST VACCINATION

Naturopaths' Objection to Public Health Bill.

Madras, Dec. 7

To protest against compulsory vaccination and inoculation, a public meeting was held, last evening, at the premises of the Andhra Maha Sabha, Godown Street, George Town under the auspices of the Indian Naturopathic Association. Dr. A. Lakshmipathi presided.

Mr. V. Venkatasubbayya, M.L.A. said that vaccination should not be compulsory, but optional.

Mr. M. K. Pandurangam said that improvement of sanitary conditions, provision of wholesome food and drink and such measures as would raise the vitality of the people should be immediately undertaken by the Government.

Messrs. R. P. O'Hearn, A. Akbar Ali Sahib and P. S. Bomiah also spoke against compulsory vaccination.

The Chairman said that the theory that vaccination prevented small-pox was not borne out by scientific tests. They deeply appreciated the efforts of the Government to improve health and sanitary conditions and welcomed the measures to provide better amenities for the masses. Still they believed that money spent on vaccination and inoculation could more usefully be utilised in other directions.

A resolution was passed requesting the Government to delete Clause 72-2-b (Power to make vaccination and inoculation compulsory, from the Madras Public Health Bill). The meeting also authorised the Executive Committee of the Indian Naturopathic Association to wait on the Premier of Madras in deputation, at an early date, in this behalf.

VACCINATION RULES

Protest meeting at Trichy

Under the auspices of the Indian Naturopathic Association, a public meeting was held in the Town Hall, Trichinopoly, on Dec. 9th 1938 when Dr. Sarma K. Lakshman, B. A., B. L., delivered a lecture on the principles of Nature-cure and the evils of compulsory vaccination.

Mr. F. G. Natesa Aiyar, retired District Traffic Superintendent, S. I. Ry., presided. In introducing the lecturer the Chairman said that Dr. Sarma had given up his practice at the Bar and consecrated his whole life to the service of humanity through the science and method of Nature-cure treatment of the sick and sufferers. All that Dr. Sarma asked was that no one should be compelled by the state—especially in a matter

where one's very life was concerned—to adopt any specific method of treatment of diseases and that a conscience clause should be introduced in the Public Health Bill as in the English Public Health act.

Dr. Lakshman, in the course of his lecture lasting over an hour, explained the principles of Nature-cure system and explained his objections to vaccination and inoculation on medical and religious grounds.

A resolution was passed on the motion of Mr. Sangilia Pillai, Congress leader, seconded by Mr. W. Rangaswami Naidu, Secretary of the Central Rate-payers' Association, protesting against compulsion introduced in the present Public Health Bill brought in respect of vaccination and inoculation and requesting for an amendment to the Bill removing compulsion.

Letter to Mahatmaji

From Dr. L. N. CHOUDHURI (True Copy)

My Reverend Mahatmaji,

In forwarding the memorandum enclosed herewith I shall feel much obliged if you kindly spare few minutes of your precious time in going through the different headings. I am sure you will agree with me that vaccination is not a preventive of small-pox and for nothing, calves are tortured to prepare the lymph and our children get the obnoxious foreign matter in their pure bodies. This, instead of doing any good must do harm in their system.

If you kindly use your influence with the Madras Govt. and make them do the right thing, we and our children will be very thankful to you for timely help in this very All-India

important matter. I may inform you that upto 1870 the vaccination act was fully in force in England. About the same time she had turned her idea towards improving her sanitation and drainage. The result was that small-pox diminished and they thought that it was due to vaccination while it was wholly due to sanitation, as small-pox is the disease of filth. If anybody can keep his inside and outside clean, he will not get any disease. After 1870 the conscience clause was introduced in the act and now I do not think even half of the population of England has been protected by vaccination. In Japan where vaccination laws are very strict the mortality from small-pox is the highest of all nations.

I will be very thankful and so humbly suggest that if you give out your views in an article in the 'Harijan' it would immensely help the whole of India. If you consider it necessary for me to see you per-

sonally I would be much obliged for your suggesting the time and place.

Yours Very Reverently,

Sd. Dr. L. N. CHOUDHURI

Retd. Civil Surgeon, President of the Sixth All India Naturopathic Conference held at Madras on the 23rd October 1938

REVIEWS

Received with thanks the following books for review. Owing to want of space the reviews for them have not been published in this issue.

(EDITOR, I. N.)

1 *Health For All.*

Editor Stanley Lief; October issue: Annual subscription 8 shillings.

Address:—The Health For All Publishing Co., Henrietta House, 17-18 Henrietta Street, London W.C. 2
Price 2sh. 6d.

2 *New Light on Health Problems.*

A collection of 5 lectures
By Dr. M. Beddow Baily and others.

3 *The Mystery of The Infinitesimal Homeopathic Dose.* By Dr. Richard Hope, M. R. C. S., L. R. C. P.,
Price 6d.

4 *Can Nature Cure?* By Dr. Andrew Gold, L. R. C. P., L. R. C. S., L. R. F. P. S.
Price 6d.

5 *Natural Immunity.* By Dr. M. Beddow Baily, M. R. C. S., L. R. C. P.,
Price 6d.

6 *The Futility of Arguing From Experimental conditions in Animals To Natural Conditions In Man.* By Dr. M. Beddow Baily, M. R. C. S., L. R. C. P.,
Price 2d.

The above 5 books can be had of The Health Education and Research Council, 15' St. Jame's Palace Jame's St. London S. W. 1.

7. *The Problem of Pernicious Anaemia.* By Dr. M. Beddow Baily. Sent free on request by London Vegetarian Society 6 Duke Street, Adelphi, W. C. 2.

8 *Progress Today.* The official organ of The Animal Defence and Anti-Vivisection Society, London, and The International Humanitarian Bureau.

Quarterly Journal.

Annual subscription 2sh. 6d.

15 St. Jame's Palace, St. Jame's St. London S. W. 1.

9 *Osteopathic Polemics.* By L. C. Floyd McKeon, Ph. D., D. O.
Price 5sh.

10 *First Steps to Fitness with Never A Jerk.* By Edgar J. Saxon, Editor of Health and Life Magazin, (Price 1 sh)

11 *Yoga.* By Edmond Szekely.
(Price 9d.)

12 *The Living Jesus.* By the same author.
Price 9d.

13 *The Teaching of Buddha.* By the same author.
Price 9d.

14 *Health and Life.* Monthly magazine edited by Edgar J Saxon.

Annual subscription 7sh. 6d.

The above 6 were sent by Messrs C. W. Daniel Co., Ltd., 40 Great Russell St, London W. C. 1

15 *The Ideal Diet For Perfect Health and Rejuvenation.*

By Rai Bahadur Dr. L. N. Chaudhury retired Civil Surgeon, Jubbulpore.

Copies can be had of the author or from The Nature-Cure Publishing House, Pudukotah, S. I. Ry.

Price 14 annas.

16 'Food Remedies' by Dr. S. J. Singh, M. A. Bsc., N. D.

Price Annas Twelve only.

Madras Public Health Bill

Plea for Making Vaccination Optional

The Responsibility of Legislators

MR. V. VENKATASUBBAYYA, M. L. A.

The Press Communique of the Madras Government dated 11th March 1938 states.

"We have been receiving a number of memorials from some Associations and individuals protesting against compulsory vaccination and re-vaccination. The latest issue of the 'Harijan' has discussed it and the Health Ministers of Bombay and Madras were asked to take particular note of it and prevent legislative interference in the case of conscientious objectors."

Subsequent to this communique several public meetings were held—District Conferences, the All-India Conference (held at Madras), the Andhra Provincial Conference, the All-India Varnasrama Swarajya Conference, the Ayurvedic, Homeopathic, Naturopathic Conferences—where resolutions were passed condemning compulsory vaccination. A petition was sent to the Premier signed by thirty six Congress members of the Assembly requesting that in the Madras Health Bill a provision may be made for optional vaccination. Will the Government respond to public opinion and modify the Bill accordingly? Let us wait and see.

But, meanwhile, the members of the Assembly and of the Council ought to be alive to their responsibility and urge on the Government to comply with the public demand and do away with compulsory vaccination once for all. In England where vaccination had been compulsory for decades working disease and death, the fraud and fallacy of vaccination was mercilessly enforced and the Royal Commission which sat from 1888 to 1896 came to the conclusion that the case for vaccination was not proved and in the Act of 1898 a clause

was inserted granting exemptions to conscientious objectors. That is what Mahatma Gandhi requires the Madras Government to do and that is the least that any Government is expected to do. Medical men of the highest repute and possessing highest distinctions, Bhishagratna Dr. Lakshminipathi among them, have condemned vaccination as "a sham and a snare", unscientific in theory and practice, and useless and dangerous in its character and that instead of mitigating (small-pox) it actually favours its spread amongst grown-up people, that healthy children die rotten from the effects of vaccination. 'Consumption is made ripe when vaccination is most general'; while Mahatma Gandhi calls it "a barbarous practice and one of the most fatal of all the delusions current in our time".

Wherever I went to deliver a lecture on vaccination, at the close of the meeting half a dozen and more got up and narrated heart-rending tales of innumerable deaths and diseases resulting from vaccination.

There is a member now sitting in the Assembly, an advocate of standing, who says that three of his children died of vaccination and there are others who have similar experiences more or less. From my own experience of thirty-five years, I can emphatically declare that more people die of vaccination than from small-pox and while we deliver children into the vaccinator's hands, we are casting them over into Death's jaws, or in any case, cutting away greatly from their normal lease of life and their natural right to live healthily and happily.



DR. BABBITT'S Human Culture and Cure

5 parts

In 1 Volume

The standard work
on Chromopathy, which is
indispensable to every home
and which was not available to
the public for a long time.

Dr. E. D. BABBITT.

- Part I Philosophy of Chromopathy and apparatus.
- Part II Sexualogy and Sociology.
- Part III Psychology and Mental Healing.
- Part IV Nervous system and Insanity.
- Part V Diseases of organs and Cure.

576 Pages

150 Illustrations

Will be printed on heavy antique paper and bound in cloth.

Pre-publication price (To be paid in advance)	....	....	Rs. 10
Post-publication price	....	....	Rs. 20

Publishers :

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings,
BEZWADA

The Indian Naturopathic Association, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers (and members of the I.N.A.) are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers:—(and Members of I.N.A.) should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. (which will be found on the wrapper) when communicating with our office.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed. Articles are subject to editorial altera-

tions, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view (on the question dealt with, such as the germs, the white corpuscles and the spleen etc.) will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for
the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2:
Magazine free to the members.

GOSHTI

A CULTURAL
MONTHLY MAGAZINE

The Official Organ of the

ANDHRA SWARAJIST PARTY,
BEZWADA, INDIA.

Annual Subscription Rs. 2—0—0 for members

„ Rs. 3—0—0 for non members

Regd. No. M. 2170

Note!

What Bhishagratna

Dr. ACHANTA LAKSHMIPATHI

B. A. M. B., & C. M.

Writes

"I am against compulsory vaccination. I have seen many children descending to a premature grave, in whom vaccination was the starting point of their disease, and subsequent complications led to their death. The option must be left to the parents whether to vaccinate their children or not. The evidence against vaccination is so great that it should not be brushed aside."

(Sd.) A. LAKSHMIPATHI.

Printed & Published by Dr. P. Venkatarayya, N. D., D. M., Genl. Secry. I. N. A.
at the A. G. Press, Bezwada.

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor: Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

	Page
Editor's Stand point	17
Public Health Bill	18
Wanton & Collous Conduct of a Health Officer; Editor	23
Palming (eye-exercise- Dr. R. S. Agarwal) ...	24
Raw milk	26
A Great fraud (truth about Pasteur) Viswamitra ...	28
Letter to Editor	
Protest Meeting, Madura	32



BOOKS FOR SALE

Nature Cure in general

Practical Nature Cure Vol. I	2	0	0
Do. Do. Vol. II	1	8	0
Fasting Cure	0	7	0
Rishi Jivan Prakasam	0	3	0
Spinal Bath	0	2	0
Pranayama	0	2	0
Mental healing	0	2	0
How to keep good health	0	10	0
Judgments on Medicine	0	2	0
Secrets of long life	0	10	0
Right knowledge for health-seekers	0	2	0
Mortality in India	0	2	0
Physical Culture Chart	0	2	0

On Diet

Man's food unveiled	3	0	0
Baughts on diet	0	9	0
Diet chart	0	4	0
Vitamin chart	0	2	0
Indigestion	0	10	0

On Eye-Treatment

Mind and Vision	4	0	0
Bate's Principles	1	0	0
Myopia	0	4	0
Detachment of Retina	0	4	0
Blindness in India	0	4	0
Care of the eyes	0	4	0
Psychosolar treatment	0	4	0
Perfect sight without glasses	0	2	0
Snellen Eye chart Black E.	1	0	0
Snellen Eye chart White C.	0	8	0
Reading Test Type J	0	4	0
Reading Test Type Fundamentals	0	4	0
Snellen Eye chart pocket size	0	4	0
Hindi chart reading with presbyopic type	0	4	0
Defective sight-its causes and cure	0	3	0

On Sex

Sex Searchlights	2	8	0
Female sex Problems	0	12	0
Male sex Problems	0	12	0
Married sex life for wife	0	12	0
Married sex life for husband	0	12	0
Contraceptin	0	10	0
Masturbation	0	8	0
Sexual science secrets	0	8	0
Lost Manhood Regained	0	6	0
Veneral Diseases	0	6	0

Anti-Vaccination Literature

One set	Rs. 0	3	0
Why not Vaccinate	0	2	0
Vaccination	0	1	0

The Indian Naturopath.

Back Volumes

Vol. No. I; II each	0	8	0
Vol. No. III; IV & V each	1	0	0
Vol. No. VII & VIII each	1	8	0

Packing & Postage extra. Books will be sent either by V. P. or only on receipt of M. O.

Apply to:—THE MANAGER,

The Indian Naturopathic Association,
BEZWADA (S. India.)

Naturopathic Literature in Telugu
(Vernacular) language:—Eighty Books on different branches of Nature cure are ready for sale.

Apply for detailed prospectus.

Prakriti-A Naturopathic Telugu health
monthly - Annual subscription: Rupees three only.

Apply to:—THE MANAGER,

Prakrithi office, Bezwada.

PRAKRITI STORES, BEZWADA.

Price List of Goods

	Rs.	A.	P.
1 Bath Tub	5	0	0
2 Bath Thermometer	0	12	0
3 Bath apparatus of steam	3	0	0
4 Bread Baking Box of Graham Big Size	2	8	0
Small Size	1	8	0
5 Cellophane (coloured glass paper each)	0	1	3
Do quire (24 sheets)	1	8	0
Coloured glasses 14" x 12" size each	0	12	0
Dozen	8	4	0
7 Cotton wool	0	2	0
8 Calico Bandages	0	2	0
9 Chromo-disc (silver plated)	40	0	0
10 Enema can full set with 3 pints can	1	12	0
11 Eye dropping bottle	0	2	0
12 Eye bath cup	0	2	0
13 Litmus paper book	0	2	0
14 Measure glass 2 Ounces	0	2	0
15 Sponge	0	2	0
16 Syringe glass for ear troubles	0	5	0
18 Test tubes set	0	4	0
19 Thermomule full set	56	0	0
20 Fresh orange fruits 100	2	8	0
According to size, quality and market rates	4	0	0

Packing and despatching Charges Extra

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$. 1

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA — February, 1939.

No. 2

EDITOR'S STANDPOINT

THE CONSCIENCE CLAUSE TO VACCINATION

The Public Health Bill has become law. To the clause on enforcement of vaccination and inoculation an amendment was moved by Sri V. Venkatasubbaiah of Nellore, and accepted by the Government. This amendment purports to give to objectors the right to claim an exemption, by making a declaration before a Magistrate, empowered in this behalf; the latter may, after hearing the Health Officer or his Messenger, grant an exemption, subject to the condition of that the objector shall subject himself and family to 'isolation of such description and for such period, and to such further restrictions, if any, as may be directed by the Magistrate.' It is further provided that breach of the conditions is not only punishable, but shall entail forfeiture of the exemption and ever that no exemption can be granted to any person who has been once convicted of such breach.

There is no reason for us to be jubilant over this amendment.

Not only is the obtaining of exemption made purposely difficult, but the exemption itself is subject to conditions which are difficult to fulfil, so that it is extremely easy for the enemies of liberty

to allege a breach of the conditions and thus cause the forfeiture of the exemption. *This kind of legislation is altogether novel, and shows how prone to despotic ways are these congress governments.* Isolation of actual cases of small-pox or other infectious disease is practised in many countries, but *nowhere do we find isolation imposed as a penalty for refusing these medical prescriptions, on persons who are quite well.*

The government have not only sought to meet the statement that these methods of gutter medicine have in too many instances proved fatal or injurious to health. That means that the present government does not recognise any kind of limit to its powers. No government can be allowed the right to kill its subjects whatever be its motives.

It appears that we who abhor this gutter medicine have now no option but to fight for the disestablishment and disendowment of this state system of medicine, which is so intolerant of dissent and incapable of understanding the principle of liberty.

The medical man is normally a servant whose services are accepted or rejected according to the patient's choice. But state medicine reserves this and enslaves the citizen, rarely for his good.

It seems that there is no halfway house possible between abject submission to this intolerable slavery and the utter abolition of the system; it may even be

necessary, in order to ensure respect for our natural liberties, to penalise the practice of the methods of gutter medicine.

Note:—We are giving in this issue a report of the proceedings of the Legislative Assembly so far as it relates to the so-called conscience clause. Our readers will see from it that the clause as it stands is by no means a sincere concession to sincere dissentient but a deliberate and highly responsible mockery.

PUBLIC HEALTH BILL

EXEMPTION FROM VACCINATION

The Madras Assembly made rapid progress with the Public Health Bill recently. The House finished consideration of the clauses. The hon. Dr. Rajan moved the third reading without a speech and the motion was carried.

The Government accepted an amendment moved by Mr. Venkatasubbayya exempting conscientious objectors from vaccination or inoculation in cases of notification of epidemics, provided they agree to isolate themselves by conforming to restrictions that might be imposed in this behalf. Any person who commits a breach of an undertaking given by him before a magistrate, in this respect, it is laid down, "shall be punished with imprisonment which may extend to three months or with fine, or with both."

Discussion was resumed on Clause 76 of the Bill which empowered the Government to take measures for the control of notified diseases. Inoculation and vaccination were some of the measures contemplated under this section.

Mr. V. VENKATASUBBAYYA moved the following amendment providing for exemption from inoculation and vaccination to conscientious objectors subject to certain conditions. The amendment was to insert the following sub-clause under the section:—

"(3) (a) If any person who or whose child is sought to be vaccinated or inoculated in pursuance of the power referred to in class (b) of sub-section (2) declares before a Magistrate specially empowered by the Government in this behalf that as a result of a careful inquiry into the subject he believes that such vaccination or inoculation will be injurious to his health or the health of his child, as the case may be, the Magistrate may, after giving notice to the Health Officer and hearing any representations made by him or on his behalf, exempt such person or child from vaccination or inoculation, on condition of the person aforesaid undertaking to subject himself and the members of his family to isolation of such description and for such period and to such further restrictions, if any, as may be directed by the Magistrate.

"Provided that any exemption granted under this clause shall cease to have effect after a conviction under clause (b) and no exemption shall be granted to any person who has been so convicted.

"(b) Any person who commits a breach of any undertaking given by him under clause (a) shall be punished with imprisonment which may extend to three months or with fine, or with both."

Mr. Venkatasubbayya said that the exemption sought to be given was circums-

THE INDIAN NATUROPATH

19

cribed by many conditions, but it was essential that such exemption should be given in the case of those who, rightly or wrongly, took conscientious objection to inoculation and vaccination. The objection in some cases might be based on fear of the consequences; indeed, medical opinion was divided as to the efficacy of these methods as preventives. Further, there were those who objected to serum being administered through vaccination out of the sentiments they had towards cows and calves from which these sera were extracted. It was but fair these factors should be taken into account in making provision under the Bill for safeguarding public health.

Minister Accepts Amendment

The hon. Dr. T. S. S. RAJAN said that he was accepting the amendment. He was satisfied that in enforcing the regulations relating to this aspect of public health, the Government could control infection in spite of conscientious objectors. If conscientious objectors would submit to isolation such as might be necessary in the interests of public health and prefer it to vaccination, certainly he could find no objection to it. But there was this chance that the whole thing might be carried to an absurdity by anybody and everybody claiming to be a conscientious objector. The clause was therefore so worded that circumvention of the provision by non-objectors would be impossible. If the choice between exemption under these conditions and getting vaccinated should arise in his own case, he would certainly prefer vaccination or inoculation. But if conscientious objectors wanted liberty, by all means they could have it under the conditions prescribed.

Mr. T. T. KRISHNAMACHARI opposing the amendment said that he was little convinced by the plea put forward for exemption, notwithstanding the drafting ability revealed in the text of the amendment. The amendment as it stood was still "mischievous enough." Nor did Dr. Rajan's "half-hearted support" to the amendment carry much conviction. It was hardly charitable, the member suggested, to ask members to go and shut them-

selves up, as the amendment laid down they should in a sort of "self-imposed solitary confinement".

The SPEAKER: "After all, it might not be so rigorous as the hon. member seems to imagine."

Mr. KRISHNAMACHARI: "Then the amendment will be all the more mischievous and it ought not to be allowed."

The SPEAKER: "Is there a conscience clause in English Act?"

Mr. KRISHNAMACHARI: "I am not aware, Sir."

Dr. RAJAN: "There is such a clause, Sir."

Mr. KRISHNAMACHARI said that they need not have such a clause merely because there was one in the English Act.

Having regard to the conditions prevailing among the people in this country, Mr. Krishnamachari feared that the exemption clause would make the working of the Act very difficult. If they were to go on granting exemptions in this manner, they might as well give up the legislation altogether; for, he said, inoculation and vaccination were cardinal factors in Public Health work. The acceptance of the amendment, in his opinion, did great credit to the heart of the members of the Treasury Bench, but, he feared, it would be an unwise step.

Mr. APPADURAI PILLAI also opposed the amendment on the ground that exemptions had "an unhappy tendency to multiply". They should be chary of granting exemptions where the issue involved not individuals but the whole community.

Mr. D. V. RAMASWAMI supported the amendment and said that as one who had for nearly twenty-four years taken no medicine at all—indigenous or foreign—he could say that there were many like him who had serious objection to drugs. These were not a few and it was, he added, but just that exemption should be provided for them.

Mr. K. ABDUR RAHMAN KHAN, opposing the amendment, said that he found a sudden change in the attitude of the Government in the matter of vaccination and inoculation. He could not understand whether this change was due to conviction or due to 'orders' from outside. If vaccination was considered good, why should it be made optional in the case of some people? Mr. Abdur Rahman did not see any reason why a clause like the one proposed should be inserted. Should they accept it because it came from an outside agency? Even now it was better for the Government to drop the clause.

Mr. W. K. M. LANGLEY said that he could not claim the distinction of a previous speaker who said that he had not had any necessity for drugs or medicines. That member might have nothing to fear either from small-pox or anything else. But what surprised Mr. Langley was that anybody feeling so strongly like that gentleman should have still provided for vaccination "though in a curious round-about sort of way."

He would like to know, Mr. Langley continued, how the compromise originated. He strongly suspected a compromise following a secret party meeting. If, at the party meeting, the question of conscientious objection had not been discussed, he would be extremely surprised, "I also suspect," Mr. Langley added, "that the extremely cleverly worded amendment was not wormed out of the brain of the Prime Minister on the spot, but it represents a clever compromise discussed throughout the week!" (Laughter). Probably, Mr. Langley said, the compromise managed to keep the party together. Let them hope that it would continue.

"Class Legislation"

Mr. Langley proceeding said that he personally objected to the amendment very strongly, because to his mind, it was going to be class legislation of the very worst description. How was it possible for an individual in this country, who had nobody to speak for him, to go before a magistrate and make a declaration in the

manner prescribed. The man might detest and fear vaccination just as anybody else, but he might not be able to explain the reason therefor. The man might just fear vaccination. That was the attitude of conscientious objectors, except perhaps the gentleman who said that he did not believe in drugs or medicines of any kind. That gentleman was right so far as he was concerned. But others simply objected to vaccination as such and, considering some of the vaccinations done in this country, Mr. Langley remarked, he was not surprised at that. Nevertheless, vaccination had been accepted as a sound thing. Now the only way to avoid vaccination was by the system laid down in this amendment. A man who was able to do so could go along and say that as a result of careful enquiry into the subject, he was convinced that vaccination was injurious. But how could a poor cooly go along and say that as a result of careful study he claimed exemption from vaccination? The result would be that a cooly would not be believed and exempted, while his richer neighbour would get exemption. That was the reason why, Mr. Langley said, he called it a class legislation.

The alternative was, "isolation" known to everybody in England. As far as he was aware, the only town in England where isolation had been practised was Leicester. He believed that he was correct in stating that when there was an outbreak of small-pox, it was found difficult to have the system of isolation there. Now Leicester had adopted the system in other towns.

Concluding, Mr. Langley said that vaccination was a universally accepted system. Isolation had proved to be unsatisfactory. Mr. Langley confessed that he could not see how isolation could be carried out in a country like India in a satisfactory way. Perhaps the Health Minister might offer some explanation in respect of this also. The member however maintained that the system of isolation would not work. The arrangement whereby people were made to make a declaration was a class legislation as it would go against the poor people. Therefore the amendment should be opposed.

Premier's Reply to Criticism of Govt. Attitude

The PREMIER next spoke. "An explanation is necessary", he said. "as very serious charges have been made with reference to the origin of this amendment. The hon. member who spoke last, said that he would be very much surprised if he were told that this had not been hatched as a compromise at a secret party meeting sometime ago to save the party from a break-up. I am sorry, I have to give him that surprise, and tell him, that this was not hatched at any secret party meeting nor was this subject considered a danger and discussed at a party meeting, secret or otherwise."

Continuing, the Premier said that they had asked just now for time to have the amendment put in shape and typed and that fact must be an ocular demonstration to prove that this was not hatched at a secret party meeting as a compromise. "I don't know," he said, "whether I am answering a humorous remark or a serious suspicion. Even otherwise there is nothing wrong in our taking into consideration objections raised from any part of the House. I don't think, the hon. member who spoke last, has forgotten that my brain, adequate or otherwise, has been tapped in order to produce compromises on some previous occasions of the same sort in analogous and allied circumstances. I think the conscientious objector has a right to be heard and therefore the Government are right in taking into account his objections and providing facilities for working out those objections. It is quite true that this amended clause looks cumbersome and clumsy, but certainly it is not class-legislation. I think the hon. member who spoke last, has 'class' too much in his brain. It is excusable because we are suffering a little too much from this class idea."

The fear that this was class legislation, the Premier said, was based on the reasoning that magistrates might always be suspected of going wrong, of being partial, and of favouring one class against another class. Excepting for that sort of argument,

he did not see any reason or ground for imagining that this was class legislation. If they provided that defence counsel might appear in Health prosecutions, it might be argued that persons who could afford to employ lawyers would have an advantage over those who could not do so. There would be no end to such arguments. He might admit that a man who could afford to put a case before a court had an advantage and the man who could not, had a disadvantage. But it was essentially a bane of modern systems and procedures. They could not help it. He would like the hon. Members, who spoke as if what the conscientious objectors claimed was something wrong and unworthy, to analyse the position a little more correctly. "He might at once say", the Premier added that "my argument has not been spoiled, that my grasp of the question has not been spoiled by any bias in this matter in favour of the conscientious objector. I myself believe thoroughly in inoculation and vaccination. I have myself used the persuasive powers in me to turn many anti-vaccinators from their path and make them agree to vaccination or inoculation. In fact I have actually succeeded in a good number of cases. I have succeeded in such persuasion in a case even last week. So, my support to this amendment on behalf of the Government is not because we happen personally to be conscientious objectors of this kind."

There was no clause in the Bill, or any other law the Premier stated further, which enabled a police inspector or a sanitary inspector to get hold of a person who objected and have him vaccinated or inoculated by force. There was no law which empowered an assault of that kind. The only thing the law permitted was that the Government could put a man in prison if he refused to be inoculated or vaccinated. The position was that a man who was a conscientious objector, would have had to go through a process of civil disobedience and isolate himself or go through procedure devised for giving an undertaking before a magistrate to isolate himself and put himself under restrictions to respect the fears and convictions of the rest of society. The amendment which had been accepted

placed the law on a better footing than it would have been without this amendment. In no case could we forcibly inoculate a person. They should not be surprised therefore at the Government accepting this amendment.

Mr. AHMED BATCHA said that the conscience clause could not be applied entirely to this country on the lines it was being applied in England. During the general debate on the Bill, the Minister for Public Health stated that the school of thought raised, conscientious objection was a danger to the public. The member was of the opinion that there must have been some secret understanding behind this amendment. He, however, did not see how it was going to work in practice. He could not understand who was to judge whether there had been a careful enquiry or not. How was the Magistrate to be convinced that the man had really got a conscientious objection? It would lead to a good deal of confusion in the administration of this clause.

Mr. P.T.VENKATACHARI supported the amendment. He said that there were persons who really felt that diseases could be cured without taking a grain of medicine. He knew of cases of diseases cured without any medicine. A person might not like to get his body injected with all kinds of drugs. If such a person had conscientious objection to inoculation or vaccination, his feelings should be respected.

Mr. D. RAMALINGA REDDI asked what would be the position of those persons who wanted to get admission to educational institutions or services and who

were asked to produce vaccination certificates.

The MINISTER FOR PUBLIC HEALTH said that his attention had been drawn to the work of the Committee in England carrying on a movement on this subject. He knew also the leader associated with this movement. In England, however, there were effective provisions of the law to segregate patients. Here there were no such effective methods. He had not changed his view on the subject and he believed fully in vaccination. But at the same time he felt that there should be a conscience clause. The clause merely stated that the person must go before a Magistrate and satisfy him that he had a conscientious objection.

As regards the point raised by Mr. Ramalinga Reddi, the Minister stated that vaccination certificates would be necessary.

The amendment was then put to vote and carried, and clause 76 as amended was then passed.

All clauses of the Bill having been passed, the preamble was next put and carried.

The Minister for Public Health then moved without a speech that the Bill as amended be passed into law.

The motion was duly seconded and carried.

The Speaker declared that the motion that the Madras Public Health Bill be passed into law was carried.

SPEND YOUR

Summer Vacation in the

7th ANDHRA NATUROPATHIC TRAINING CAMP

to be held from April 1st to 20th 1939 at DODDIPATLA

Narsapur Tq. West Godavari Dt.

Wanton and Callous conduct of A Health Officer

What compulsory Vaccination means in Actual Practice

By the Editor

Mr. V. Aravamuda Aiyanger, B. A. L. T., managing editor of the Indian Educator, who resides at 398 North Masi Street, Madura had a child vaccinated on the 25th November 1937, and from that date this victim of governmental tyranny began to suffer. The gentleman did not then know that vaccination is itself an evil thing; therefore he supposed that the effect was due to "some negligence in vaccination." He addressed a series of letters to the authorities. The following are extracts taken from them, with his permission.

In his first letter—addressed to the Municipal Commissioner of Madura, with a copy to the Health Minister—he wrote that the child "has developed septic poison which has corroded the left side of the child from shoulder to hip region." He further stated that "the child has been struggling for life from December 3, and there is no knowing whether it would survive at all. The family has been passing for the last 20 days anxious and sleepless nights." In the same letter—which was written because of the notice to vaccinate a grand child—he complained that in spite of information the Health Officer did not care to investigate the case and find out why the vaccination proved dangerous. For these reasons he wrote: "Owing to the callous indifference on the part of the (ill) health staff, I have no confidence in the health staff of the municipality and I am not prepared to risk another, child's life."

He next wrote to the Director of Public (ill) Health, Madras, giving

details of the case, and of the highly reprehensible conduct of the local Health Officer. In this letter he justly characterises the 'health' staff as irresponsible.

He then made a death report (2-1-1938) to the Director of Public 'Health', with a copy to the Minister. He writes that "The child died at 10 p. m. on 30-12-1937 after suffering protracted agony and serious complications, causing a lot of mental worry and heavy expense to the whole family lasting for nearly a month." He concludes this report thus: "I am not now concerned so much with the cause of the death or even with the loss of my child, as with the question of the serious dereliction of duty of the Health Staff, which is a serious menace to public safety." Under the caption "The Health Officer's indictiveness" the aggrieved gentleman writes as follows.

"The Health Officer has instructed the Registrar of Deaths concerned not to register the death of the child until and unless a Doctor's certificate from Dr. Devadoss, who attended on the child, was produced. Rules do not require this, and further it was the Health Officer's duty to have ascertained the cause of death in time. When Dr. Devadoss was approached he actually faked, openly stating that he would be courting trouble by frankly giving out the actual cause of the death. He also said that he had met the Health Officer. Evidently the Health Officer had colluded with him.

"In the meantime I was making certain improvements in my new

house, for which the Health Officers' approval was sought as per rules. The improvements were first approved by the Municipal Engineer, and finding wanton delay, I got through the Municipal Engineer, who was my collegemate, oral permission to carry out the improvements to the house. The Health Officer one day turned up to inspect the house, and immediately prosecution summons to me questioning my construction. On my personal representation to the then acting Commissioner. Sri N. M. R. Subbaraman influenced by a few municipal councillors who were either my collegemates or students, I got the prosecution withdrawn, convincing the chairman that I had acted on permission through the Municipal Engineer."

The gentleman explains that before he approached Subbaraman

he was tempted by the guilty man to withdraw from the death report the word 'vaccination' as the cause of death, as the price of withdrawal of the prosecution. But he did not yield.

Still the Health department was so sternly against set allowing the truth about vaccination to be recorded, that he fined the watchman of the burial ground for having allowed his son-in-law to enter vaccination as the cause of death.

The writer goes on to state that there have been other cases of vaccination-disasters, of which he has come to know in consequence of his agitation. He concludes with the opinion that unless Government has reliable means to avert the dangers of vaccination, pressure should not be brought on unwilling people.

PALMING (Eye-Exercise)

By Dr. R. S. AGARWAL, Eye Specialist, Delhi

(Contd. from the Jan. '39 issue)

Practice of Palming with the chart

Keep the Snellen's eye-testing chart at ten feet distance. If you are unable to see any letter of the chart at this distance then reduce it. Now test your sight and read as much as you can.

Sit in a comfortable chair, rest your feet and legs on a stool, which is as high as the seat of your chair, and tuck a pillow under each elbow. Gently close the eyes and palm. Have a pleasant thought for five minutes.

Then remove the hands, raise the chin, keep the lids downwards. Now open the eyes, blink, read the letters. Note that the letters become

blackier and more letters can be read. When this clear vision begins to become dim, close the eyes again in the same way. Again open them and read the chart letters, blinking on each letter. Keep this practice for half an hour or more. Practise both morning and evening. Bad cases require practising four or five times a day. Do not practise palming while standing.

2. Palm comfortably for five minutes or more. Close the eyes for a second or more after reading each letter.

3. After palming open the eyes and look at the background at the left side of the letter and note its appearance; in the same manner

THE INDIAN NATUROPATH

25

look at the right side of the letter, then read the letter.

4. If one eye has good sight and the other defective, after palming first read with the better eye and again palm. Then read the test card with your worse eye and then palm. If both the eyes are defective practise with both eyes open.

5. Before palming, have sun treatment then come in the shadow and palm for five minutes or longer. Then read the chart letters.

6. Sit on a chair, palm and rest the elbows on the table. Or lie down, palm and tuck the pillow below the elbows. Then practise on the chart. While reading the letters see white background of the letter and note the black portion, the letter will become blacker itself. Read each letter in the same way.

7. Practise in the same way on the reading test card if the near sight is defective.

Time for Palming

Palming may be practised at any time. To improve the vision morning time is the best; but practise palming four or five times in the course of the day whether with the chart or without it. It will give you relaxation for the whole of the day. Bad cases require the practice of palming five to ten times a day. Palming before going to bed induces sound sleep. Whenever you feel your eyes tired or you are excited or feel headache or want to remember something just palm for a few minutes. One should not practise palming with the chart to improve his sight when there is any disturbance of the mind or the body, such as fatigue, noise, hunger, anger, worry, or depression.

These conditions make successful palming difficult.

Children should practise before going to school, or at the beginning of the school work. This will keep their mind at rest and they will be able to follow the lessons easily.

Longer you palm, the greater the benefit to your vision. Palm for two minutes, then for four minutes, six and so on, until you have palmed for fifteen minutes. Notice! the improvement gained in fifteen minutes, has been greater than that in four minutes.

Demonstrations:-

Palming improves the sight.

When both eyes are closed and covered with both hands in such a way as to exclude all light one does not see red, blue, green or any other colour. In short, when palming is successful one does not see anything but black, and when the eyes are open, the vision is always improved.

2. The imperfect memory prevents perfect palming and the vision is lowered. Remember a letter "O" imperfectly, a letter "O" which has no white centre and is covered by a grey cloud. It takes time; the effort is considerable and inspite of all that is done, the memory of the imperfect "O" is lost or forgotten for a time. The whole field is a shade of grey or of some other colour, and when the hands are removed from the eyes, the vision is lowered.

3. When a perfect letter "O" is remembered, palming is practised properly, continuously and easily and the sight is always benefited.

4. When the imagination is not natural and perfect and an effort is

made to improve the imagination the eyes are staring, straining, trying to see. When no effort is made the palming becomes successful and the vision is benefited.

Practise with ॐ chart

1. Place the chart at five feet distance or from where you can see it best. Sit comfortably and palm. Imagine the circle around ॐ and at the same time drift your mind from one part of the circle to another. While remembering the circle in this way you will notice that as you move your vision in a circle ॐ also appears moving. Do not make any effort to visualise ॐ. Let the imagination of ॐ come itself, without any effort.

2. On ॐ there is a small arc,

above which there is a circular dot ☉ shift your attention from one corner of the arc to the other. When you will shift the attention to the right corner, the circular dot will be imagined to be moving to the left and vice versa. Do not try to see the arc as a whole and at a time. Let your mind drift from one corner to another.

Practise in this way for ten to fifteen minutes and then notice that your sight improves, your eyes feel restful and relieved. All pain has subsided. But if you feel any heaviness in the hand or the eyeballs while palming and practising the above methods then it is a definite proof that you are straining unconsciously and consequently not practising properly. You may give up the practice at that moment and try at some other time.

RAW MILK

Raw Milk Alone is Milk

The delicate balance of the valuable organic salts and vitamins of milk is destroyed by the stupid method called pasteurisation. That this is so is evident enough to our sense of taste, and no further research ought to be necessary. But scientifically minded people generally prefer to recognise the truth only after going wrong and finding out the consequences. To such, the following article from the British magazine, *Health For All*, which is entitled 'The Milk Muddle,' by G. H. Wodehouse, N. D., must prove convincing.

"The new Milk Bill recently presented to Parliament, caused a great deal of controversy and opposition in all parts of the country on

many of its aspects. The chief clause that concerns Diet Reformers and Nature-cure advocates, however, is that which would give powers for the compulsory pasteurization of milk. This must never be allowed to become law, because, as we have so often explained in these columns, the pasteurization of milk, based on a fallacy, is a "ramp" conducted chiefly in the interests of milk distributors.

"The London *Daily Express*, in its issue of November 28, 1938 had the following reference to the new Milk Bill".

M. O. H. to 8,000 children scorns pasteurization.

Raw Milk is Best for You

"Dr. A. H. Macdonald, Chief Medical Officer to the 8,000 children

in Dr. Barnardo's Homes, fears that the new Milk Bill may force him to withhold fresh milk from the children.

"Every day they drink half a pint of raw, cold milk. "They flourish on it," says Dr. Macdonald.

"But the Bill may stop that. It gives powers for pasteurization to be made compulsory throughout the country.

"Money could not be spared to pay the extra charge that would be put on raw milk. The children would have to be given the part-boiled pasteurized milk."

"Dr. Macdonald said to me we have found that pasteurized milk lowers the children's resistance to tuberculosis. In most of our homes the children are given raw milk, and tuberculosis is practically non-existent."

"Giving them pasteurized milk is like bringing them up in a hot-house. When they meet a germ they succumb to it. On raw milk they are strengthened against it."

"Professor Sprawson, our dental expert, has found that the children's teeth tend to decay with pasteurized milk."

"A storm has broken out over the pasteurization clause in the Bill. Here are some of the points argued for and against the process.

For

1 Tuberculosis, fever, and other germs in the milk are killed.

2 The vitamins destroyed can all be replaced by adding orange juice.

3 40% of milk producing cattle in this country are tubercular.

4 In Toronto, where all milk is pasteurized, bovine tuberculosis is virtually unknown.

5 The British Medical Association including Lord Dawson of Penn and Lord Horder, are officially in favour of pasteurization.

Against

1 Pasteurization does not clean milk.

2 It enables stale milk to be kept for three days and sold as fresh.

3 Pasteurized milk does not sour—it putrefies.

4 Experts who contradict the B. M. A. include Dr. Macdonald, Dr. Chalmers Watson, Senior Physician at Edinburgh Royal Infirmary, Professor Henry E. Armstrong, a chemist, and Dr. J. A. Goodfellow, Medical Officer of Health for Chesterfield.

5 Pasteurization would put out of work thousands of small dairy-men and producer-retailers. If central pasteurization plants were put up the public would have to pay the cost of carrying the milk there and back to the retailer.

6 It would cause carelessness in the production of milk. The present drive for clean milk would lose effect.

7 Inquiries by a research institute and Sir Weldon Dalrymple-Champneys, Minister of Health expert, show that pasteurization is often carelessly done. From five out of eighteen Scottish plants, infected milk was being sent out.

8 Tuberculosis in children is not caused by milk but by bad feeding and surroundings.

"Dr. Macdonald's remarks speak for themselves; but the points quoted in favour of the Bill need demolishing.

(1) "If a *clean* milk supply is assured, the question of germs need bother no one, apart from any question as to whether or not any disease has ever been transmitted via milk."

(2) "Many people, to whom milk is an invaluable food, may not be able to afford to buy milk and oranges. After all, why should a food be impoverished in order to benefit the pockets of a few.

(3) "The shortcomings of the Bill are well illustrated by the entire lack of attention given to dealing with the problem of the high percent-

age tubercular cattle. This is a problem which could be solved by regulating the *use* of cows. Tuberculosis in cows arises only because they are over milked. The poor beasts are milked to death.

(4) "What is *bovine* tuberculosis? And how different from human tuberculosis? We believe we are correct in stating that not a single case of *bovine* tuberculosis has ever been found in man!

(5) "The best answer to this is provided by Dr. Macdonald's evidence in the Daily Express report we have quoted. His opinions and results have been derived from experiments conducted on *human beings*, not rats!

A GREAT FRAUD OR THE TRUTH ABOUT 'PASTEUR'

By VISWAMITRA

What is Science? And how can we distinguish between true science and false?

True science is the knowledge that Nature reveals only to the patient investigator, who has no axe to grind, who never begins to theorise until he has explored all possible hypotheses by means of careful, varried and repeated experiments, often carried on throughout a life-time; in some cases Nature withholds Her secret for many generations and only reveals to the last of a long line of investigators. Any student of physics or chemistry will be able to tell us that.

In the objective sciences there is the clear advantage that the truth-seeker has no reasonable hope of

wordly profit; on the contrary he has to embrace knowingly a life of poverty; It is otherwise where the finding—whether right or wrong—can be applied to human life. Political economy, medicine have a human interest, and in them the effect of bias of all kinds is very great. There is the strongest possible temptation to rush prematurely to definite conclusions. Jenner, when his discovery was barely a few months old, did not scruple to assert that a single vaccination with only one month on one arm will surely make the person immune from small-pox for life.

It is here that character tells. The man of pure mind is not tempted by the hope of exploiting the ignorance of the masses. But the worldly-minded dabbler in science always

THE INDIAN NATUROPATH

29

has an eye to the chances of personal gain; he knows that the power of patronage is in the hands of the uncritical, and he knows that if he gets their good-will, he can afford to set at naught the legitimate criticism of real scientists; he can always accuse them of envy and jealousy; most of these scientists are likely to be silenced, if the charlatan succeeds in becoming the idol of those that can make him great. Meanwhile the real scientist,—the man who was *born* to find great truths—is neglected and even hindered and persecuted; but he loves his work and is not discouraged; he goes on with his researches till the very end, and finds his reward is being the recipient of Nature's profoundest revelations.

Governments naturally tend to espouse a scientific fallacy, and where there is a state system of medicine, the natural effect of it is that this fallacy becomes the law of the land; he that would defend the truth against this fallacy has to contend against 'the traditional inertia' that Governments are prone to display; the quotation is from the Hindu of the 14th December 1938 writing on another subject. The condition is in fact worse; a weak ministry becomes the tool of a fanatical 'health' minister, and an obedient majority votes as it is told; and the truth is persecuted as if it were heresy; indeed this medical popedy is an infinitely more hateful thing than the religious popedy that is conceded to be bad.

Such are the thoughts that arise on a perusal of a recent book entitled "*Bechamp or Pasteur*" by Mr. Douglas Hume published by the C. W. Daniel Publishing Company, 46 Bernard Street, W. C. I. London. The book has about 300 pages and is priced at about six shillings. A cheap

per and shorter edition would be desirable for our country. This book shows how a plausible false theory gets the short of the actual truth, and gets so well entrenched in powder and prestige that the truth, when it arrives, gets not even a hearing. It also shows that public patronage does not as a rule help the progress of true science, but actually hinders it, and even causes it to be justly persecuted.

In the middle of the last century there lived two men; one of them a conscientious and persevering seeker of scientific truth, while the other was a mere dabbler, who never scrupled to steal what he could not find for himself, and knew how to get away with it by the arts of the worldly wise. The former was Professor Antoine Bechamp, and the latter Louis Pasteur.

It is generally thought that Pasteur was the discoverer of the relation of germs to disease; it is true that he fathered what is called the germ theory of disease and originated the system called sero-therapy. He did this by misappropriating the discoveries of Bechamp, and altering them to suit his own nefarious purposes. Every time he was in a fix, he resorted to the writings of the latter, from which he took just as much as suited him, and gave it out as his own discovery.

In 1857 Bechamp concluded a series of well-conceived experiments to find out the truth about fermentation of sugar-solutions. He discovered that air was the source of the power that brought about this change in the sugar. In the month of September of that year he submitted to the French Academy of sciences a memoir detailing some of these ex-

periments and his conclusions thereon; he declared that some living organisms came into existence, whenever air was not excluded, and formed moulds; as soon as these moulds were formed fermentation proceeded rapidly; some substances helped this process; a poisonous substance called creosote prevented the formation of moulds; but if the creosote was added after the formation of moulds, it had no effect; but he found that if *chalk* was added, along creosote, the latter substance did not prevent the formation of moulds and the consequent fermentation. Bechamp thought that this required further investigation; so he did not detail in his memoir the cases in which chalk had been used.

It was, at that time, considered to be a mysterious property of ferments like yeast, that a very small amount of it was able to transform a nutritive substance many times its own weight. Pasteur was among those that were unable to understand how this can be.

Bechamp explained it in a simple way. A number of men in a few days can eat, and digest tons of food, and excrete end-products totalling many times their own weight. And this does not excite surprise. The same, he says, is the case in fermentation; the minute living bodies called ferments eat the medium in which they find themselves, digest it, and excrete substances, which cause the change called fermentation.

Thus Pasteur had access to the record of the experiments that Bechamp had conducted. He could not understand what they really meant. He stole the facts without acknowledgement and proclaimed that he had discovered the cause of fermentation.

Pasteur had till then believed that the living bodies called ferments arose spontaneously. Now he knew that they came from the air. He assumed that these living beings actually existed as such in the air and simply entered the sweetened water and multiplied. This was not true. But how was the thief to know?

From this, Pasteur jumped to the conclusion that living germs inhabited the air and entered human, animal and plant bodies, and caused disease. As diseases are of many kinds he assumed that each had its own specific causative germ. On the analogy of Jenner's vaccination—which was a crude and mischievous application of the principle of homeopathy—he imagined that he could prevent or cure diseases by injecting disease-products into the living body.

It is not true that there are germs in the air as such; but there is something in the air from which germs can come into being. Bechamp knew this, and it occurred to him that until he had discovered what this something was, it would be premature for him to form any theory, still less to devise practical methods.

So Bechamp resumed his researches in 1862; he began to experiment with various samples of chalk. Chemically pure chalk, he found, did not promote fermentation of sweetened water; but chalk from certain geological deposits, which held the remains of animals of by-gone ages, had very great power to cause fermentation. By microscopic examination and other tests he found that in such chalk there were very minute bodies, which were at first motionless, but became active and generated living germs in a suitable medium. These

THE INDIAN NATUROPATH

31

little bodies, the primal cause of germs, he named *microzymas*.

They were potentially alive, and could endure for millions of years, but were killed by being heated to a temperature of 572° F. *Microzymas* are also called *microsomes*.

Up to this time the theory of Virchow, that the *cell* is the smallest integral constituent of living matter, was accepted. Bechamp showed that both the cell and the free germs are built up from these *microzymas*; the latter are both builders and building material.

Those that held the view that germs can come into being spontaneously had shown that they did come into being in a dead body even if the air was completely excluded. Pasteur, who at one time had heeded their views, had become an opponent to them after he had learnt from Bechamp that the atmospheric air was a possible source for them. But he could not explain how in the absence of air, germs can arise. Bechamp explained it very simply.

The cells of a living being are made up of *microzymas*; when the being died the cells change and first become germs and then *microzymas*.

The fact that the ultimate particle of living matter disposes of the notion that diseases arise by invasion of germs from without. They can arise from within, *as if* spontaneously. That being the case the system of preventing or modifying diseases by the use of disease-matter is seen to be without reason.

Pasteur had succeeded in getting credit for the earlier discoveries of Bechamp. Later when he came to know of the *microzyman* theory, he wanted to steal that also, but in this he did not succeed.

The results achieved by Bechamp were prevented from getting accept-

ance from the scientific world because Pasteur had created a diversion which had become popular. But latter scientists, in ignorance of Bechamp's work, have made discoveries on the same lines, and thus confirmed the results obtained by Bechamp.

— Since both germs and healthy body-cells have a common origin, the whole of bacteriology goes into the melting pot, and the net result is that by obeying the laws of Nature in food and other things, we ensure that the *microzymas* of the food shall become cells; by disobeying them we cause them to become partly germs, thus accounting for the presence of a great variety of germs in healthy bodies; sometimes the cells themselves, being fed on bad food, are detached and become germs; these germs can go on multiplying only so long as suitable food is available; when this food is spent, they die and are reduced to *microzymas* again. So there is nothing to do in disease, but just to stop eating and promote elimination in natural ways, and wait for the disease to be wound up naturally. There is no work for the Doctor, but to wait on the patient and warn him against quacks and quackeries.

Of course, in so far as people begin to understand the truth about germs, there will be less need for doctors. And this fact may avail to prevent the majority of doctors from accepting the teachings of Bechamp; they will continue to glorify the thief and quack, Pasteur.

Readers will draw their own conclusions from the fact that while Pasteur killed himself off at the early age of forty five, Bechamp lived till he was ninety two, all the time fully occupied with his scientific work.

NEWS

Protest at Madura

On the 22nd January 1939 at a public meeting convened by the Swadesa Vaidya Sabha, Dr. Sarma K. Lakshman and Dr. Narayana Aiyangar spoke on compulsory Vaccination and Inoculation under the new law and the following resolution was unanimously passed. The meeting was presided over by Rao Saheb Sri N. Natesa Sastrigal B. A., B. L.,

"Whereas the practices known as vaccination and inoculation, belonging to an alien system of medicine, consist in the sowing of the seeds of disease, expecting quite without reason to reap a crop of health and longevity, whereas in actual experience *these methods undeniably result, in too many cases, in death or grossly impaired health*, whereas the manufacture of vaccines and serums involves the practice of cruelty to animals, contrary to the clear injunctions of Revelation whereas also it is the inviolable right of every citizen to choose for himself and family and dependants what particular medical prescriptions he shall accept or reject, and whereas the amendment recently accepted by the government and incorporated in the bill, prescribing a procedure for objectors to obtain exemption, and imposing conditions restricting the enjoyment of the exemption is inadequate to secure the rightful liberty of the subject, this public meeting of the citizens of Madura held under the auspices of the Swadesa Vaidya Sabha of Madura requests the Government to repeal the *whole* clause relating to enforcement of vaccination and inoculation at an early date."

Letter to the Editor.

Dear Editor,

"Your appreciation of Rao Bahadur Dr. L. N. Chowdhuri to which you gave expression in the issue for January, gave me great satisfaction and happiness.

I bought one of the doctor's, books named by you, entitled "The Ideal Diet for Perfect Health and Rejuvenation" when it first left the press in 1935 and since reading the book I have always been a fervent admirer of the good old doctor.

In his own person he is a living example of his teachings, and I hope and pray that God will spare his life to enable him to propagate the gospel of natural health to the rising generation,

Yours faithfully,

W. R. McCANN,

12-1-39. *Excise Inspector, Burma.*

Do not hurt by word, act or thought.

"All life is sacred, all life is one; no one has a right to question the sacredness of another; no one has a right to commit violence against another. The yogi who wants to find the unity of life should not break that unity. Thought, word, or deed, unconsciously willed may create misery. Men differ in temperament, character, environment, but they all stand on the one rock of self nad when man commits violence on man, he commits it on himself; he may know the law, but the law will claim him, if not here, certainly hereafter."

"Jaina Gazette"

The Indian Naturopathic Association, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers (and members of the I.N.A.) are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers:— (and Members of I.N.A.) should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. (which will be found on the wrapper) when communicating with our office.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed. Articles are subject to editorial alteration.

tions, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view (on the question dealt with, such as the germs, the white corpuscles and the spleen etc.) will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for
the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2:
Magazine free to the members.

GOSHTI

CULTURAL
MONTHLY MAGAZINE

The Official Organ of the

ANDHRA SWARAJIST PARTY,

BEZWADA, INDIA.

Annual Subscription Rs. 2—0—0 for members
„ Rs. 3—0—0 for non members

Regd. No. M. 2170

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR HEALTH PROPAGANDA

Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books, journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living,

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you want to be a MEMBER

Annual Subscription Rs. 3 only.

Members will get copies of

INDIAN NATUROPATH FREE.

For Particulars Apply to:—THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India].

Printed & Published by Dr. P. Venkatramayya, N. D., D. M., Genl. Secy. I. N. A.

at the A. G. Press, Bezwada.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The INDIAN NATUROPATH



FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor : Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

	Page
The President's Standpoint	33
Cosmo-Therapy, Diet By K. S. Jaffrey	34
on Medicine By Dr. Chowdhury	35
Error Dies Hard By Visvamitra	36
The Role of Fats and Oils By L. R. Carque	38
Sleep By E. Szekely	41
Birth Control	44
Reviews	46
I. N. A. Gazette	48



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for
the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2:
Magazine free to the members.

To Our Readers

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance, who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$. 1

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA — March, 1939.

No. 3

THE PRESIDENT'S STANDPOINT

The Public Health Bill as finally passed contains a proviso to the clause for enforcing vaccination and inoculation. We learn from the premier that this proviso applies only in 'notified areas' and not in the country as a whole, nor at all times. We also learn that the government is still going to force vaccination on candidates for admission to schools and to the public service as before. The proviso itself as framed is a mockery of our rights. Exemption is to be purchased by submitting to impossible conditions, one of which is described as isolation. This is an unheard of curtailment of the right that is conceded in the proviso; the proviso is an admission that those who allow these methods of gutter medicine ought not to be coerced; but the right is not intended to be enjoyed; so the government has abrogated it by imposing impossible conditions. The Editorial notes of February made this point clear. The exemption is made forfeitable by infringement of these conditions, and it is provided that if there be a conviction for infringement, the exemption shall be lost and no fresh exemption can be claimed thereafter.

We thus see that our Congress Ministry does not believe in personal liberty, nor in the Divine law of AHIMSA. It does not really believe in the sacredness of the person of the subject. The individual has no right to judge for himself, but must simply submit to the dictates of men whom the fortunes of the ballot-box have placed in power for a period of five years.

The argument that the unvaccinated and uninoculated are a danger to the public is a dishonest lie. It only shows that at bottom *these filthy-minded people do not believe in the potency of their own filthy remedies.*

We made a very modest claim; we told them that they should act upon the maxim of *Live and let live*. This they have refused. And they will refuse so long as they are allowed to mislead, poison and murder the people in general. So long as we go on claiming only our own personal liberty to reject this gutter medicine, we shall fail. We shall begin to succeed only when we realise that the cause of oppressed and exploited humanity is our cause, —that we have no separate claim of

our own. The enemies of health and of liberty clearly see this; they know that it is impossible to emancipate a few and keep the rest in slavery. Hence they are unwilling to recognise the right of conscientious objectors. If we claim freedom for all, and proceed to work on lines suitable to that claim, we shall find it easy to overthrow our enemies.

There is a historical analogy to guide us in our choice. In the *Abolitionist* for November 1938 we find an Editorial explaining how the vivisectionist—interests succeeded in

defeating a bill based on a compromise; the champions of animal life have since realised that compromising on principles from motives of expediency is really bad policy, and that the best policy is to be true to one's principles, and press for their full acceptance by the state.

Thus we need to raise our policy as well as our methods and fight the bigger fight, even in order to secure our own personal freedom.

SARMA K. LAKSHMAN,
President, I. N. A.

COSMO-THERAPY, DIET

K. S. JAFFREY, Australian representative of The Bureau of Cosmo-therapy,
Box, 309. Ay. R. Nq. Australia.

The Cosmotherapeutic Diet consists of a large variety of foods divided into four categories, No. 1. Raw juicy fruits; No. 2. Raw vegetables; No. 3. Cereals; and No. 4. Oily & dried fruits, nuts etc. A full list would be too large to print here but a list of 200 foods which are accumulators of Cosmic Radiations can be found in "Cosmotherapy a guide to treatment" and in the Cosmos Diet Chart. The interested reader is recommended to refer to these publications as an aid to understanding this subject. As the foods in our treatment represent our medicine we must be careful in the selection and proportions used in order to obtain a balanced ration and supply the whole of the bodily requirements. Cosmotherapy advises that the diet be composed of 50% of Raw Juicy Fruits, ripe and in season. 35% of Raw fresh Vegetables, preferably in the form of a simple salad composed of 1 fruit vegetable, 1 leaf

veg. and 1 root veg. viz., Tomato, Lettuce, Radish dressed with Lemon juice, oil, and a little finely chopped onion or other aromatic vegetable to garnish. 10% of Cereals such as Wholemeal Bread or Bananas etc. 5% of Category 4, such as nuts, Cheese, dried or oily Fruits. As can be imagined this diet is both tasty, economical, satisfying to the eye and definitely sufficient to appease hunger while at the same time it allows the individual to exercise his particular fancy. The selection of foods in each category is so large that the most fastidious can always find something to satisfy his whim without violating the laws of dietetics. This is very important as it allows us while adhering to nutritional standards to enjoy our meals to the full. All foods which do not vibrate in harmony with the human organism are banned. Foods which have to be cooked are permissible once a week but are not recommended. If cooked

vegetables are eaten, it is better that they be steamed. Should the individual at the commencement not be able to digest the raw foods it is necessary to begin by taking 95% cooked foods. By gradually increasing each week the raw foods and decreasing the cooked foods, the transition is made easy and the digestive organs become accustomed to a full raw food diet. The cereals are unique in that they can be eaten either cooked or raw, but here again it is not necessary. Anyone who has eaten Bircher-Benner Muesli can testify that wheat soaked in water and exposed to sunlight is a tasty and satisfying dish. There are various combinations possible and a good one consists of grated apple, soaked wheat, a little honey and lemon juice. Try it to-day while you think of it.

Our day is divided into cycles of bodily activity so we must abide by the laws which govern our activi-

ties during the day. It is best not to eat before mid-day and not later than 9 o'clock at night. Therefore we advocate the two meals-a-day system. The morning hours are best for elimination and the evening hours for assimilation. This is in harmony with Nature's laws. By living in harmony with these laws and eating at the right times we establish a natural rhythm and create functional harmony. By masticating thoroughly we can dispense with the surplus of food usually eaten and be satisfied with, from three to four pounds per day according to our physical requirements. The ideal is represented by the minimum quantity which will sustain strength and vitality. A smaller quantity of food lessens the strain on the digestive organs, the heart, the kidneys, in fact it relieves the whole body of a great deal of labour usually associated with the gluttonous consumption of food.

Dr. CHOUDHURI

ON MEDICINE

At the opening ceremony of the College of Naturopathy in Allahabad which took place recently, Dr. L. N. Choudhuri spoke on the respective merits of Allopathy and Nature-cure. Our readers know that the Doctor has inside knowledge of the allopathic system and of the way it is actually being practised; hence his words will carry special weight. A full report of the speech need not be given, since our readers have already had a fairly full report of his presidential address at the Naturopathic Conference that was held recently at Madras. The following is a summary of the speech.

Not only does allopathy fail to give a radical cure of diseases, but it does harm by the use of injurious drugs in heavy and repeated doses. Quinine for instance makes patients deaf, dyspeptic and sometimes blind through its frequent use.

Germs are really Nature's scavengers and are not to be dreaded and treated as enemies; but doctors proceed on the foolish assumption that germs are the cause of disease, and so do much harm.

The failure of allopathic doctors to make a correct diagnosis even

with the aid of x-rays and other modern aids is another cause of tragic failures. In one case a lady was x-rayed and declared to be suffering from a tumour, for which an operation was recommended. The advice was not followed. It was found in due course that there was no tumour, but a child, which was delivered alright.

Diagnoses of appendicitis are wrong in 70% of the cases, and many lives are ruined through false diagnoses.

The true cause of disease is the commission of errors in eating. He recommended attention to the law of food-combination, which he stated as follows. All high-protein foods, such as milk, curd and grams are to be eaten apart from high-starch foods, such as wheat, rice and potatoes; that is, items of each class are not to be eaten along with items of the other class. Sour fruits agree

with high-protein foods, while sweet ones agree with the high-starch foods. Vegetables and fatty foods agree with either protein or starch and may be combined accordingly. Thus our meal is to be a protein meal, or a starch meal; in the former acid foods are permissible, and in the latter they are prohibited.

Dr. Choudhuri also laid stress on the avoidance of dead foods, such as bread or puri or chapathy made of maida or white flour, as also white sugar, polished rice, sago, corn-flour and other commercialised products.

Dr. Choudhuri is a whole hearted advocate of Nature-Cure, both on its preventive and its curative sides. He tells us that after practising allopathy for twenty five years he discovered that it was not the noble profession he thought it to be, but an ignoble one, and so gave it up and became a Naturopath.

Error Dies Hard

By VISVAMITRA.

Nature's Gospel has a sweet reasonableness that is irresistible; no one that has no vested interest in the ignorance and ill-health of the people can fail to be impressed by it. Every one that hears the message even for the first time at once freely admits that Nature's Way is good.

But a mere intellectual conviction is not enough. Age-old habits of mind do not readily yield place to a new and revolutionary idea, if it implies a change of one's modes of life. The mind that is in slavery to error very quickly finds reasons for not acting upon the conviction that Nature's Way is good—that is, for

not giving up the wrong ways of the past. Objections are then formulated, and they are put forth as a complete and unanswerable argument for continuing in the old ways.

"No doubt Nature's Way is the best. But we have been living unnaturally for so many generations. How can we return to Nature now?" Such is the form the objection takes

A similar weakness of mind accounts for an irrational defence of vaccination and inoculation, which is put forward by those who heat for the first time of the profound hygienic and moral reasons that

THE INDIAN NATUROPATH

37

exist against these practices. These reasons are unanswerable, and it is felt that they are so. But the mind that is accustomed to darkness does not want the light. Hence the question is put: "How can these measures be dispensed with, when there is an actual epidemic?"

Both kinds of objectors assume that Nature is a loving Mother only to those that have always been faithful to Her, but that She is an unforgiving enemy to those that have ignored Her in the past. That is not true.

Nature, like God, is ever ready to receive with open arms every one that has been guilty before and repents. Indeed Nature is God, and the metaphysical truth of the matter is that no one is ever really excluded from Nature's protection, however much he may have sinned and still be sinning against Her. She protects all with equal love, though not with equal success.

The fact is that no one is too great a sinner for Nature to renounce him once for all; so also it happens that no one is so perfectly natural in his life, as to deserve the whole of what Nature is ready to grant him. The worst sinner is probably doing some little good-thing which prevents his getting quite beyond the reach of Nature's grace. There is no clear-cut line of demarcation anywhere between those that are faithful to

Nature and those that are are not. So long as there is life, there is the bond that unites us to Nature.

So there is no reason to be afraid that it may be too late for any one to return to Nature. Another thing is, no one need at once change his ways altogether. So no one need be afraid of taking the first step in the Return to Nature. And that step is ceasing to do evil.

Even when an epidemic is raging, it is far safer to rely on Nature than on the quackeries of gutter medicine.

The Gita half-verse

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

"Even a little of this Dharma avails to dispel great fear," — is our security. Even a small beginning on the path of Return to Nature will bring us great rewards, and that too at once. For, that small beginning will make a great difference in the conditions that determine the course of life. An imminent attack of disease can be prevented, or greatly reduced in virulence; so no one need hesitate to take the first step on the Way Back to Health; and that first step is ceasing to do evil; that means that one should have nothing more to do with doctors; one should reject at once all drugs and all the filthy methods that are supposed to give immunity from disease.

Read the Back Volumes of Indian Naturopath

If you wish to know all about Naturopathy in India

Rates Cheap. Apply for Index

TO MANAGER,

INDIAN NATUROPATH, BEZWADA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The Role of Fats and Oils

By LILLIAN R. CARQUE

Carque Natural Foods Research, Glendale, California, U. S. A.

Do you know that the changes which take place in fats during digestion are essentially the same as those which occur in soap-making? It is evident that fats cannot enter the blood as fats. So in order to be digested, fats must be saponified, i. e. split up in the intestines into glycerine and salts of fatty acids. The need for free alkalies essential, to make a soapy emulsion is ingeniously provided by the bile and pancreatic juice in the form of potassium and sodium salts - a process kindred to that of soap-making. After absorption, the glycerine recombines with the fatty acids and reproduces the original fat in its chemical constituents, which subsequently becomes the most concentrated form of bodily fuel to maintain heat and to serve as a source of energy.

Fats and oils from food are not entirely converted into adipose tissue, as many people erroneously suppose. Human fat is formed by the tissues mainly from starches and sugars. That portion of the body's fat which is directly derived from the ingested fats is comparatively small. Yet the fats themselves cannot be burned in the body unless the fire is ignited by sugar. Hence for the complete combustion of fats, there must be a preliminary combustion of sugar. An abundance of carbohydrates is thus necessary to burn the fats. So, too, is the proper amount of fats correspondingly essential, in order that the sugar and starch may burn properly.

The pancreas may be likened to the great fire kindler or match-maker of the human fireplace. Its secretion, the pancreatic juice, ignites the flame that burns the blood sugar. All starch consumed is converted into simple sugar, but without this kindling lucifer from the pancreas the sugar could never be burned. This, unfortunately is the deplorable plight of the diabetic.

In the animal and human organism, fat is mostly deposited near the surface;

it is also scattered in minute particles throughout the tissues, serving as an intrinsic part of protoplasm or living cells. These fatty constituents of flesh are not quick burning fuels, but really canned heat fuel stored up for future use in the form of adipose or reserve tissue.

Weight for weight, fats and oils yield more than twice as much fuel as do other combustible foods to keep the body warm. They produce 4,040 calories per pound, while carbohydrates in the form of sugars and starches approximate 1,820 calories per pound. Yet while their heat equivalent is much greater, fats and oils are much poorer in oxygen and richer in carbon and hydrogen than are carbohydrates. Seventy-six percent carbon, twelve percent hydrogen and only twelve percent oxygen enter into the average composition of fats and oils.

Fats or oils occur chiefly in the seeds of plants and to some extent in fruits, leaves and stems, as well as in such animal foods as milk, eggs and meat. Olein, palmitin and stearin constitute the principal fats found in vegetable and animal products; of the three, oleic acid predominates in nearly all fats, especially oil.

In intact natural food products, the fats are mingled with other nutrients and form an integral part of the whole. In this undisturbed condition, fats enjoy a higher degree of alkalinity than do oils which have been isolated from their original constituents. That is why the oil, abounding in the avocado and in sundried olives, achieves a digestibility that far transcends that enjoyed by oils existing in a free state. Man is the only one of Nature's creatures who consumes his oils and fats in a concentrated form.

Free or isolated fats are highly concentrated food principles; they should therefore be used sparingly and should always be accompanied by an abundance

THE INDIAN NATUROPATH

39

of green-leafy vegetables high in alkaline bases. Fats, as already explained, are low in oxygen; iron and sodium salts have an affinity for oxygen. Lack of these organic minerals, which are amply supplied by green vegetation, favours the formation of bodily fat, because the blood is unable to take up sufficient oxygen for the complete combustion of the carbon. Under these circumstances, both protein and carbohydrates are converted into adipose tissue, an important point for the stylish stout to remember. Indoor sedentary workers should also consume fats and oils in restricted quantities. Fats cannot be assimilated in a normal manner also by those who are subject to torpid liver, because of an insufficient bile flow.

The hydrogenation of fats and oils is a method widely followed for hardening fats. This process subjects fats to heat, ranging in temperature from 212° F. to 400° F. Hydrogen is introduced in connection with some catalytic agent, such as nickel or platinum. By this means, the oleic acid molecule takes up two atoms of hydrogen and is converted into stearic acid. The metal is removed by filtration after completion of the process. The heating of the oils obviously destroys much of the natural flavors and vitamins. The oils of the olive, soya bean and of nuts are not, as a rule, subjected to this process, and hence they are preferable from a hygienic point of view.

Fats and oils of low melting points are more completely utilized by the body and more thoroughly digested than are hardened or hydrogenated fats of high melting points irrespective of their animal or vegetable origin. Tests disclose that the oils of olive, cottonseed, peanut, cocoanut, sesame and soya bean are readily absorbed, because their melting points are considerably below that of bodily temperature. The coefficients of digestibility have been found to be for olive oil, 97.8 per cent; for cottonseed oil, 97.8 per cent; for peanut and soya bean oil, 98.3 per cent; for cocoanut oil, 97.9 per cent, and for sesame oil 98 per cent.

Of the several animal fats, cream is the most easily digestible; next in order is

butter. The coefficients of digestibility of animal fats, according to a professional paper issued by the United States Department of Agriculture, were determined and found to be 98.4 per cent for goat's butter; 95.3 per cent for kid fat; 93.7 per cent for hard-palate fat; 93.9 per cent for horse fat; 96.8 per cent for oleo oil; 80.1 per cent for oleo stearin (beef tallow); 93.5 per cent for ox-marrow fat; 96.6 per cent for ox-tail fat; and 98.6 per cent for turtle fat.

It is only fair to say that in the digestive experiments with the aforesaid vegetable oils and animal fats, the human subjects used were normally healthy men, between the ages of twenty and forty years. All were in good physical condition, possessing healthy appetites and normal digestive functions. They observed regular hours for meals and followed their normal daily occupations; they might be classed properly as persons engaged in light muscular activities. The tests were not made with fried foods; the oils and fats served only as a shortening, entering into the composition of the dessert known as blanc-mange, which was accompanied by a simple mixed diet of wheat biscuit, fruit and sugar.

Dairy butters, naturally highly pigmented are rich in growth-promoting Vitamin A; in beef fats, those most pigmented are also generally richest in this fat soluble vitamin. Through the works of Doctors Osborne, Mendel and McCollum it was shown that egg fat, cod-liver oil and fat of pig's kidney resembled butter in serving as efficient sources of Vitamin A, while cotton seed oil, olive oil, almond oil and other commercial vegetable fats seemed, like lard and oleomargarine, to lack it. The oil of the soya bean is the only vegetable oil that contains fat-soluble Vitamins A and B. Cod-liver oil has long been known to contain high concentrations of Vitamin A; other fish-liver oils contain similar concentrations of this vitamin. Vitamins B and D also occur in the solids of milk and in cod-liver oil. The deficiencies of the fat-soluble vitamins A and B in vegetable oils can be adequately met by the free use of greens. In winter when pasture is dried up, Vitamins A and D are

materially diminished in butter, cream and in other animal fats.

The most important ingredients comprising oleomargarine are beef fat, pork fat, cocoanut oil, peanut oil, cotton seed oil, along with milk, butter and salt; sometimes corn and soya bean oils substitute for the other vegetable oils named. A formula for nut margarine, free from animal fats, presented to me contained the following: cocoanut oil, 76 per cent; peanut oil, 5 per cent; casein of milk, 2.50 per cent; moisture, 14 per cent; salt 2.50 per cent. Commercial lard is ninety-nine per cent pure fat. Lard substitutes are usually mixtures of beef fat and cottonseed oil.

Second-grade vegetable oils, i. e. not first cold pressings, are used largely in the manufacture of margarines. The dairy products used are required to be pasteurized. If oleomargarine is artificially colored yellow, it is subject to a federal tax of ten cents per pound. The manufacture of oleomargarine is permitted only in packing houses, where a corps of meat inspectors are present to supervise properly the various operations. Its manufacture is prohibited in the ordinary creamery or dairy.

Large-sized olives are used for canning, and smaller ones for oil extraction. In both cases some of the nutritive elements of the natural ripe olive are lost, as each type is first immersed into a lye solution to remove their bitterness. The first pressing of the olive yields about twenty-five per cent of the oil; this is the only true virgin grade. Refining of lower grades involves a chemical treatment that removes color, taste, odor and free fatty

acids. This process is necessary because oil from the third pressing is of a very dark green color, almost black, and of a flavor and aroma so strong as to be unpalatable. After refinement, this grade of oil is mixed with ten to twenty per cent of its weight of strong natural olive oil, imparting to it a color and flavour approximating true olive oil. This is known as "commercial olive oil" and ofcourse sells very cheaply.

The Spanish peanut is the best variety used in the manufacture of peanut oil. Where the very highest grade edible oil is desired, it is necessary thoroughly to clean, shell, blanch and degerm the peanuts. The germs are removed, as the oil in them is of a lower quality than that in the remainder of the nut. Naturally peanuts are crushed only when the oil can be produced and sold in competition with cottonseed oil. Old, rancid peanut oils can be refined in a manner that removes their disagreeable odor and flavour, but such oils are lacking in the characteristic sweet peanut taste of a virgin oil. Three pressings are usually made; in some mills a fourth; the first pressing is made without heat. The best grades of peanut oil are used for edible purposes.

Flax-seed is frequently used for medical purposes as demulcent, also as a laxative ingredient in many cereals. Flax-seed meal immersed in boiling water, to which proper flavouring is added, admirably serves as a butter substitute in soups and stews for those with a catarrhal tendency. Sesame seed, besides yielding a fine oil, is used in confections and bakery goods. Sunflower and poppy seeds are frequently used in the Orient for the production of table oil.

Ideal Diet for Perfect Health and Rejuvenation

By

DR. L. N. CHOWDHURI

Price Re. 0-14-0

Postage Re. 0-2-0

Apply to:

The Indian Naturopathic Association, BEZWADA.

(2)

SLEEP

Its Physiological and Psychological Aspects.

By Professor EDMOND SZEKELY.

Director, The International Cosmotherapeutic Expedition, Los Angeles, California.

From a physiological point of view sleep is a process of elimination of toxins. During sleep, breathing is much deeper than during the day time, therefore, there is greater elimination through the lungs. During the day, the blood is saturated with toxins which are the product of fatigue, also the toxins of food etc.

The duration of sleep depends on the particular individual, on his age, and upon other factors. The greater the amount of toxins in the organism, the longer is the sleep required. The greater the fatigue of the organism, the longer is the sleep required to eliminate the toxins. Quantitative errors in diet also make sleep longer, because they produce fermentations. However, unwholesome food can lead to shorter or practically no sleep—insomnia. The fermentation of the food has an exciting effect on the nerves. The length of sleep is directly proportional to the amount of toxins in the body and inversely proportional to the degree of dis-intoxication of the organism. An intoxicated organism needs from 9 to 10 hours of sleep, while a healthy organism needs from 5 to 6 hours sleep.

Sleep repairs the organism. Whereas food replaces lost quantities of the nerves, etc.. Both kinds of reparation are indispensable, but sleep is even more essential than food. It is possible to go without food for some weeks or even months, but sleep can only be dispensed with for some days. Sleep supplies even more important elements than food.

In the working state, there is a difference between all plants, animals and men and between all individuals. Sleep is universal. It wipes out every difference. It is the same in all individuals, men and animals. The differences between individuals consists in the difference in the

activity of their cerebro-spinal system. Personality and individuality depend on the cerebro-spinal system — they are different in every individual. This activity stops during sleep and therefore removes those differences. During sleep the organo-vegetative system presides over all the activities of the organism. The cerebro-spinal system is responsible for all conscious activities, while the organo-vegetative system is responsible for all the unconscious activities. The former governs attention, intelligence, association of ideas, memory, etc., while the latter governs the beating of the heart, the processes of metabolism in the organism, etc. The organo-vegetative system is the executive organ of all the natural laws and forces, in every organism — of plants, animals and men. The cerebro-spinal system is the executive organ of the individual person's actions. When a man is awake there are many deviations from natural laws, but when he is asleep he obeys them. The results of departure from natural laws are fatigue, weakness and the toxins of disease. The bad consequences of the day are repaired by the sleep of the night, when one is in harmony with the laws of nature. That is why it is impossible to live without sleep. If one fasts, however, life can go on very well. This is the physiological explanation of sleep. This was written in the Avesta of Zoroaster between seven and eight thousand years ago. The official conception of sleep is not this.

A completely healthy organism can go without sleep for weeks or even months, whereas in the case of over-intoxication sleep may last for weeks or even months. We have examples of both of these phenomena from antiquity, the middle ages and the present day. The role of sleep in a dis-intoxicated organism is given us also in the Avesta of Zoroaster. There is naturally no elimination of toxins where there

are no toxins to eliminate. In such cases sleep does not repair the organism but improves its vitality. While food effects a quantitative improvement of the organism, sleep effects a qualitative improvement. In all the vital functions qualitative changes are more important than quantitative.

In sleep there is an absence of pain, that is why, sleep is created in an operation. Experiments show that the organism can resist poison during sleep and that *during* sleep, death from poison is impossible. Death only occurs when the organism wakes. This great power of sleep was observed by ancient peoples.

Many times difficult problems are solved during sleep. The diaries and journals of scientists and writers show that they invented or created always before or after sleep — in the morning or in the evening. Sleep is therefore a source of knowledge apart from the usual source. The organism is in contact with entirely different forces than those with which it is in contact during the day. During the day it is in contact with harder inferior forces; during sleep it is in contact with finer, higher forces.

In the day-time the solar rays predominate and are the strongest, as the side of the globe is turned towards the sun. The rays of the sun are strong and stimulate corporal activity and the organism is therefore in physical activity.

At night the influence of the solar rays is weak. The cosmic radiations which are further away and are superior to the solar radiations, become predominate. They come from the systems and masses of stars on the opposite side to where the sun is. They are not counteracted by the solar rays; they come from a great distance, even from the ultra-galactic systems. These higher radiations influence the higher activities of the organism, the finer, more imponderable activities, differing from those of the day. That is how sleep represents another source of knowledge.

The more dis-intoxicated is an organism, the more capable it is of establishing

contact with higher radiations during the night. When the organism is intoxicated, all the forces of the organism are paralyzed by the elimination which must take place during sleep. In the healthy organism all the forces are free, and it is capable of contacting with the higher radiations and capable of receiving them.

In antiquity we find cases of superior revelations. We must seek for an explanation of these phenomena in the laws of the cosmos and of nature. All the great thinkers and teachers of antiquity led a sober life — a life in absolute harmony and simplicity, as a consequence they were completely healthy and free from toxins. It is not mere chance or coincidence that they, instead of others, received these higher revelations. They received natural knowledge, there was nothing mystic about it. Their organisms had developed the capacity which others lacked. Therefore, we see that sleep represents a higher source of knowledge for the dis-intoxicated, while for the intoxicated it is simply a means of dis-intoxication. For a majority, it represents a process of physiological reparation. For a minority, for a small aristocratic of will and intelligence, sleep represents a psychological reparation of the individual. For the intoxicated, sleep is only a fragmentary source of knowledge. It always remains one-sided and cannot become complete. A one-sided improvement always brings dis-equilibrium. That is why there is an affinity between genius and madness.

One-sided geniuses are mad as well.

Every-sided geniuses are supermen.

According to Lombroso, eighty percent of geniuses are mad, and only ten per cent are complete. A minority have perfected organism, a majority have unbalanced sick organisms. Zoroaster was a complete genius, while Omar Khayam was an incomplete genius. Plato, or Pythagoras was complete; Plotinus, or Philo, was incomplete. Goethe was complete, Schopenhauer was incomplete.

There is no fixed amount of sleep; the amount required depends on the degree

THE INDIAN NATUROPATH

43

of intoxication of the individual. One must first disintoxicate the organism and then see what amount of sleep is necessary. That is the physiological side of the question. The psychological side presents a correlation between our waking and our sleeping life. When a person can not satisfy his inner needs and tendencies during the day, these repressed and unsatisfied tendencies remain in the unconscious and cause dreams during the night. Freud presents the conception that when sexual tendencies are repressed by social or other external factors, the suppressed tendencies are satisfied as dreams. In Adler's view, if there is a sense of inferiority or failure in life, then in dreams the opposite will happen. The poor will be enriched etc., Naturally, in a reality the process is not so simple as this. What is not achieved in real life is achieved in sleep. A healthy person has no dreams, (Excessive eating can produce dreams.)

Equilibrium consists of harmony between the individual's tendencies and his environment. So dreams are always a warning of an unbalanced organism or consciousness. Sleep without dreams becomes an enrichment of our ideas and consciousness. The practical psychological consequence is that one should pay attention to one's thoughts, ideas and sentiments before sleep, because the quality and content of our sleep is influenced by the thoughts and sentiments prior to sleep. It is very important to avoid unbalanced sentiments or disagreeable, in-harmonious thoughts before sleep. If we sleep with harmonious thoughts, our sleep will be a source of energy, harmony and knowledge. In-harmonious thoughts are a source of in-harmony and one wakes more tired in the morning, unrefreshed and experiences through the day fatigue and lethargy.

If we direct our energies towards certain objectives before sleeping, these conscious forces will be transformed into unconscious forces during sleep and we shall progressively realize our objective in the course of sleep and in morning we will have the result of our unconscious activity during sleep. If we are afraid of certain things and go to sleep with that fear, it will paralyze our psychological capacities and forces and will lower our resistance and cause the danger to arrive more quickly and easily. Fear attracts the danger, of which one is afraid. We should fear nothing but being afraid.

There are two phases in the process of eliminating fear. The first is an intellectual, and consists of a close analysis of the thing feared. The danger is not a real one, it is only real in the imagination. For instance, in death, as Thomas Aquinas pointed out, it is the pomp and circumstances of death which terrifies us rather than that itself. Death is natural. We exaggerate it with ceremonies and dolorous thoughts and behaviour. Epicurus points out that we have a relation to death. When we are alive, death is not with us, when we are dead, we are no longer alive.

The second phase in the avoidance of fear is the voluntary phase. It is not sufficient to understand the fear with the intelligence and realize that it is not good for us. It must also become a strong sentiment within us. It cannot be overcome intellectually. It is only the force of the awakened sentiment which is capable of overcoming fear. The process of awakening the sentiments is a simple one. (See the notes on WILL.)

To banish fear, our clear thoughts must be turned into a strong sentiment in the same direction.

Ideal Children and how to get them

By Rai Bahadur, Dr. L. N. CHOWDHURI, Ajmer.

Price 0-2-0.

Postage 0-0-6.

Apply to: The Indian Naturopathic Association, Bezwada.
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

BIRTH CONTROL

Professor EDMOND SZEKELY.

On this question scientists are divided in opinions and form two parts, one favour Birth Control, the other against. There are hundreds of institutes in each country occupied with this problem. We see that the Fascist countries are against Birth control while the democratic countries are indifferent.

We will discuss it from three different aspects.

1 Socialological. 2 Physiological 3 Psychological.

(a) First Form of Birth Control appeared in Sparta. Children who were born ill were thrown from Mount Taygetus. This was the Spartan's moral concept as they felt that all living beings should be strong and healthy.

(b) Second form - theory of Malthus. Man multiplied by geometrical progression, while the preconditions of their existence only multiplied by arithmetical progression, he said that little by little we approach an epoch when too many people will be upon the earth. This Theory was false and erroneous. For, favourable conditions also multiply; the possibilities of science are also without limit - no limit to number of people who could live owing to evolution of science. The Theory of Malthus is as anachronistic as the Spartan theory.

(c) The third form of the problem in history, a new science appeared. Eugenics: which has two sides the positive and the negative.

The positive side says that we must help and encourage the union of healthy individuals and society must favour the co-habitation of those who could produce healthy children.

The negative side says that society should hinder the union of unhealthy individuals.

The Eugenic system at the present time is very influential and the Government in the last few years has passed many laws under Eugenics. Opinions are divided for and against, as follows:—

FOR Eugenics, a good condition and state for mankind and we must prevent birth of unhealthy children and in that way man can become happy and healthy. It is a human duty to improve the race.

AGAINST Eugenics, neither society nor mankind should interest us, the greatest value in life is freedom and individual life should not be limited. Sexual life should concern only the people that lead it, and the State should not interfere.

Therefore we must put the question before a higher tribunal—Natural Laws.

If we examine from a Psychological point of view, what is the significance of the process of Birth in the human race?

Birth represents continuity and evolution of the human race.

The theory of Darwin says that the individual during life always acquires new qualities, these are transmitted to new generations by heredity. Birth represents important moment in evolution of the race. Natural life shows us that there is neither positive nor negative eugenics.

It is a question of the survival of the fittest. Nature hinders the survival of the weak and helps the survival of the strong. Human race has been perfected more than other races and has become the dominant race of the earth. Natural selection has established this dominance.

Man has progressed from Homo Patherthropus, Homo neanderthalsis, and Homo Cromagnouesis to Homo Sapiens and up to the present day. Birth is a factor which makes possible the human

THE INDIAN NATUROPATH

45

race, the superiority of the human race over other races. Natural selection does not obtain this in society because the survival of an individual depends upon the class he was born in. In society, the one who is strong or intelligent doesn't survive but the one with economic strength is favoured. Artificial economic difference causes degeneration of the species, the basis of too many marriages are economic reasons, and each following generation becomes weaker. The friends of Eugenics seem to be right because it seems right to prevent degeneration and help perfection of the human race. The other conception which prefers individual liberty disagrees.

We know that all diseases are curable, even hereditary diseases. We can preserve individual liberty and it is quite superfluous to prevent marriages between ill individuals because they can be made well.

What is the significance of Birth according to biological laws? According to the present state of science the moment and circumstance of birth determine the whole life of the individual. Those who are conceived during a serious illness, or in a alcoholic state or during a crisis, develop serious illness later. *Fate depends on the moment of conception.* All humans inherit respiration of the Mother at the time of birth. Respiration is life and we cannot do without it. The physical qualities of the child depend upon the physical conditions of the father and mother at the time of conception. If maternal breath lasts three seconds, the child's breath also has a pulse of three seconds. But an individual can develop individual breath lasting up to 7 seconds.

Ignorance and irresponsibility is wrecking the human race. Birth doesn't begin at Birth but at conception *One moment determines all the value of one human life.* Conception also depends on the organic state of the two individuals. One

inherits predisposition to the illnesses of the Father and Mother, and the direct inheritance and qualities of the Father and Mother. The one sided inheritance and qualities from father OR mother, and the atavistic qualities of uncle or grandparent and the fourth is the periodic inheritance. If the father commits suicide at 40, then the child will repeat the same act at the same age. Therefore, *it is a great responsibility to conceive a new being.* With a little care we can assure health and happiness for their entire lives.

Conception is a very important biological function. The organism should be prepared and freed from toxins and this should be continued from the moment of conception up until the moment of birth. Only by doing so can the health of the new born child be assured. The conception should not be by chance or accident, for, the new generation will have to pay for the debt. Individual control of birth has a right to exist. It should not be necessary that every sexual act should result in children. It is important that conception should only occur when we wish. We should have a clear insight of Birth Control and not be influenced by dogmatic religion. Man applies science to every aspect of life. So it is of more importance that man should apply science to every day things in life, especially something as important as the conception of a new life.

When we wish to have a child, one should prepare one's organs. This is a great moral duty, to disintoxicate before conception. Children become what we wish them to become. Instead of curing a child after birth, one should leave him a healthy heritage.

Of all sciences, this is of the gravest importance. Of all epics, this age needs this science most.

(I. N. A. GAZETTE Continued from page 48)

- S 372 Mr. T. S. V. Pillai, Madras.
S 373 Shrijat Boarding house, Jodhpur.
S 374 Mr. S. Muthuswami, Tirumangalam.
S 377 Mr. V. Venkatanarayana Setti, Bangalore.

- S 379 Victoria State Railway school, Bareilly.
S 380 Mr. Vaisu, Kandukathan.
S 381 Mr. G. Mangapathi Doss, Kurnool.
S 382 Khan Bahadur K. Ahmed, Kalimpong, Darjeling Dt.

REVIEWS

1 *Progress To-day*. This magazine is published by the Animal Defence and Anti-Vivisection Society. The price per issue is 6d., and there are four issues a year. The fundamentally Vedantic principle that the divine spark called the soul resides in animal as well as human bodies is freely accepted by the Society, and made the basis of a demand for justice to the so-called brute creation. If the medical and scientific views propagated by this Society be universally accepted in the West, the world would become much more like the kingdom of Heaven of which Jesus spoke.

2 *New Light on Health Problems*. Price 2s. 6d. published by the Health Education and Research Council, 15 James' Palace, St. London, S. W. I. The council is a body of progressive medical men. They challenge the validity of the germ theory of disease; they look upon Prof. Bechamp's conclusions as scientific. They seek to do away with vivisection and the system of gutter medicine that is now so favoured by the profession. Since their brethren in the profession are wilfully blind and callous to the evils directly and indirectly due to their dirty methods, they have made it their chief work to appeal directly to the public and tell them the truth about vaccinations, inoculations, glandular-therapy and vivisection. They also realise the fact that modern surgery is wantonly destructive and mischievous.

The book contains five lectures by able speakers, on Repressive Treatments of children, Diet and the coming Generation, Unnecessary Operations, Principles of Nature-Cure, and Diet as a Basic cause of Disease. It is hardly needful to say that the book would be found instructive.

3 *The Pan Pamphlets*. Three little books, namely, "The Teaching of Buddha," "The Living Jesus", and "Yoga in the Twentieth Century," all three by Edmond

Szeckely, priced 9d. each, published by the Bureau of Cosmotherapy and the C. W. Daniel Company Limited, 40 Great Russel Street, London, W. C. 1. These books are animated by a healthy catholic outlook and are worthy of perusal not only by those who profess the several religions covered, but by others also.

4 *First Steps to Fitness*. By E. G. Saxon priced one shilling net, published by the C. W. Daniel Company, Ltd., 40, Great Russel Street, London W. C. 1.

The name of the author is alone a sufficient guarantee of the value of the book. Mr. Saxon has been the Editor of the magazine "The Healthy Life (now appearing under the title Health and Life)" and is one of the leading lights of the Nature-Cure cult in his own country and abroad. It contains valuable hints on how to attain fitness and keep it to a great old age. An elaborate review or enumeration of the good things that the book contains would be unnecessary in view of the fact that most of our readers would get the book and read it, while the rest would not be much benefited by a mere review, which in our magazine must necessarily be short. One thing however we shall select for special mention, —the author's recognition of our ancient custom of *jalasparśa* (जलस्पर्श).

Another point that needs mention is the author's plea for 'Lighter Breakfasts'. Whether or not men in temperate and cold climates we shall leave to the dwellers there; but we are emphatic that breakfasts consisting of anything more than a mere drink are an abomination in our clime.

5 *Food Remedies*. By Dr. S. J. Singh, priced 12 annas and published by the All-India Nature-Cure Association, 57 Gwynne Road, London.

This is just the kind of book for which we have all along been waiting, and a most valuable supplement to our Nature-

THE INDIAN NATUROPATH

47

pathic lore. The author is one of our leading naturopaths and he has spared no pains to make the book a substantial contribution to our growing literature. The idea that our medicine is to be found among our foods is fundamental to our system, and this is the central note of the whole book. Every follower of our system will naturally provide himself with a copy. We would suggest to the author that he would insert a printed slip in the proper place detailing the wonderful medicinal virtues of the peel of the orange. In one case where a baby's health had been ruined by medical treatment for dysentery, causing an evident anaemia and loss of nerve-vigour, a course of orange peel tea with restriction to mother's milk effected a wonderful cure. It is also worthy of note that the right way to extract the juice of an orange is to cut the whole fruit in two and squeeze the two pieces with a clean hand and then *wash the hand into the juice*. We

would also advise the publisher to sell the book in a binding that would do greater honor to the contents even though the price may have to be raised.

6 Health and Life. Edited by E. J. Saxon and other experienced Nature-Curists, and published by the C. W. Daniel Company Ltd., 40 Great Russell Street, London W. C. 1; the annual subscription is 7s. 6d. post free.

This journal was originally published under the title 'The Healthy Life.' The back volumes, we know, contain very important contributions. We have received for review the July and August issues of 1938. There is no need to give an elaborate review of their contents. We are sure that it would be worth while for those who can afford it to subscribe for the periodical and make a leisurely study of the contents. The regular contributors are eminent naturopaths.

THE SEVENTH NATUROPATHIC TRAINING CAMP.

The Andhra Naturopathic Academy holds the camp this year from 1st April to 20th April 1939 in West Godavary District near Doddipatla village, seven miles from Palakol Station on the M. S. M. Rly. (Nidadavole—Narsapur Branch Line) in the beautiful garden of Mr. Ch. Ramajogayya the patron of the Academy who has kindly invited the camp to his native place and promised to bear all the expenses.

As usual the students are being given theoretical and practical training in the arts of Natural healing and the ways of Natural Living. The medium of instruction is Telugu.

Only a limited number of patients will be admitted and treated freely. Those who wish to undergo treatment in the camp must apply before 20th March 1939 to the Vice-Chancellor, Andhra Naturopathic Academy, Prakriti office, Bezwada. Natural food consisting of uncooked cereals and vegetables, as well as nuts and fruits will be served freely to all the campers.

We request all the Naturopaths and well-wishers to attend the camp and attain health and knowledge.

Members of the Academy.

Errata for the February Issue.

Editor's Stand Point.

Page 17.

Line 12 of the first column, the word 'of' to be omitted.

Line 20 of the same, 'ever' to be read as 'even.'

Page 18.

Line 4 of the first column, 'reserves' to be read as 'reverses.'

Line 11, second column, 'responsible' to be read as 'reprehensible.'

I. N. A. GAZETTE.

We acknowledge with thanks the subscriptions from the following gentlemen for the year 1939.

MEMBERS.

- M 1 Mr. S. Seshadri Iyyer, Rishi Valley.
 M 23 Mr. Manharlal Mathubhai, Bombay.
 M 41 Dr. S. S. Pillai, Ootacamund,
 M 48 Dr. Jagannadhadoss, Indore.
 M 49 Dr. Chennaveeraiya,
 Malavalli, Mysore.
 M 51 Madame Sophia Wadia, Bombay.
 M 61 Mr. T. R. Subhramania Iyyer,
 Teppakulam.
 M 62 Kumar Sri Umarkhanjee Dasada
 Kathiawad.
 M 86 Mr. John Able Dias, Goa Mapla.
 M 155 Dr. Shah Matlab Ahmed, Saidpoor.
 M 227 Mr. Gopaljee Mehta, Bhavnagar
 M 248 Dr. Arthur Schramm, Los Angeles
 California.
 M 254 Mr. Rai Saheb Lall Khan Chand,
 Campbellpur.
 M 294 Mr. M. Syed Khan, Hyderabad (Dn.)
 M 297 Dr. Ramabhai Bhailal Patel,
 Hyderabad (Sindh)
 M 296 Dr. Kenneth S. Jaffrey, Ayr
 (N. Q.) Australia.
 M 300 Dr. V. Subhramania Iyyer,
 Coimbatore.
 M 301 Vaidya K. M. Wakankar,
 Lakshar-Gwalior,
 M 302 Rai Bahadur L. N. Chowdhuri,
 Ajmer.
 M 303 Mr. Prabhudoss Tribhuvandoss
 Janagadh (Kathiawad).

SUBSCRIBERS.

- S 7 Manager, Mahila Vidyalaya,
 Intermediate College, Lucknow.
 S 12 Mr. M. Mukteswara Row,
 Masulipatam.
 S 16 Dr. B. Ananda Row, Bangalore City.
 S 19 Mr. D. Lakshminarayana, Guntur.
 S 21 Mr. Panch Cowri Mitra Jhikra,
 Bengal.
 S 37 Mr. Seetharama Singh, Nagpur.
 S 39 Mr. S. Paranjothy Moodaliar, Nagpur.
 S 40 Mr. G. Suryanarayanamurthi,
 Gudivada.
 S 46 Secretary, Rama Krishna Mission
 Society, Rangoon.
 S 66 Mr. Rm. Krishnam, Rayavaram

- S 73 Mr. P. B. Mohan Naidu, Madras.
 S 89 N. S. Agarwal, Amroati.
 S 92 Mr. Gopaldoss Chowla, Dadar,
 Bombay.
 S 99 Mr. K. V. Bhagavat, Bombay.
 S 103 Mr. G. Narayanaswami, Kuppam.
 S 105 Secretary, Sree Hanuman Pustaka.
 laya, Salkhia. (Howrah).
 S 113 Mr. P. V. Ranga Rao, Rangnagar
 Hyderabad (Dn).
 S 114 Mr. W. R. Meccan Paungde, Burma.
 S 116 Mr. Dhum Singh Verma, Barmar
 Marwar.
 S 121 Mr. G. V. Subba Row, Masulipatam.
 S 133 Mr. L. Rameswar Dial, Guzar Khan.
 S 134 Mr. W. Maiden, Bangalore City.
 S 135 Mr. V. Kartigesu Pillai, Wellavatta,
 (Ceylon).
 S 137 Mr. Shyamcharan Varma, Auraiya
 Etawah Dt.
 S 140 Mr. Krishna Row: Siddipeta (Nizam)
 S 144 Mr. Prahlad Swaroop, Delhi.
 S 144 Mr. P. Narayanamurthi, Vundi.
 S. 145 Miss. E. Syres Bromeley, Kent,
 England.
 S. 151 Mr. Rama Pratapa, Jeypoor City.
 S 152 Mr. S. H. Jafry, Agra.
 S 159 Mr. Moolchand B, Gandhi Badin.
 S 164 Mr. D. Venkataramana Chetti,
 Madanapalli.
 S 185 Mr. Hari Ganesh Ambekar. (C. P.)
 S 191 Mr. Sanokh Singh Sodli, Calcutta.
 S 199 Mr. Ganesh Pande. Bahura (Bihar).
 S 208 Pandit Deveraj Vaidya Vachas-
 pathi, Sangod, (Kathiawar).
 S 214 Dr. Madhusudhanasastry, Villa Mount,
 Howrah Dt.
 S 242 Mr. R. B. Joshi, Nagpur.
 S 297 Dr. V. Suryanarayana, Tenali.
 S 308 Mr. G. P. Paltack, Dharwar City.
 S 350 Mr. R. Santhana Raju, Tanjore.
 S 352 R. Ramasastry, Chodavaram, E.
 Godavari Dt.
 S 353 Mr. A. Ramakrishna Raju, Bhima-
 varam.
 S 360 Mr. Jai Narain, Betul (C. P.).
 S 361 Mr. G. N. Mangalvedhakar, Bijapur
 (Dn).
 S 362 Mr. T.C. Mehta, Kusunda, Manbhumi
 Dt.
 S 365 Mr. B. Prashad, Cawnpore.
 S 366 Dr. Surendra Prashad, Jaipur City.
 S 369 Mr. Shiv Narain Datta, Ipoh. Feder-
 ted Malaya states

The Indian Naturopathic Association

India's Premier National Organization for Health Propaganda,

(Registered under Act. XXI of 1860.)

Head Office: BEZWADA, India.

This Association came into existence as long ago as 1919, and has since been working as a scientific and philanthropic organisation carrying on Health Propaganda on a national scale along the lines of Nature Cure. The important features that differentiate Nature Cure from other Systems of cure are mainly two; viz., (i) that its methods are the simplest and lend themselves to self-treatment even in the case of ordinary men; and (ii) that its remedies are extremely cheap, universally available, and of unfailing efficacy. But the most paramount characteristic of Naturopathy is that it addresses itself not merely to patients and sick people whose health has been undermined or broken down by wrong modes of life in violation of Nature's laws, but even to healthy and robust individuals, the enlightenment, purification and disciplining of whose life, is its chief aim. Indeed, Naturopathy has a very vital Message to deliver to Humanity, a Message of absolute self-reliance and of perpetual health and happiness.

The present Membership of the Association comprises gentlemen hailing from almost every Province and State of this vast Indian Empire, and the different places on this, our globe. Mention may be appropriately made here of the fact that the leading Naturopaths of the day are among its members.

Its objects are:

1 To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2 To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3 To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise,) for the purpose of ascertaining their Naturopathic value, if any.

4 To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5 To propagate the philosophy of Naturism; and, to work for the re-organisation of human life, effort and culture on a natural basis.

6 To provide moral and if necessary, legal support to those that live or advocate a life according to Nature, particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7 To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books journals and pamphlets, by means of lectures and the like, and, if possible by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living,

and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums, and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of persons desiring a life of serene purity, or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments, and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans therein and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-timed service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient, and to affiliate the same to the Association. For the better propagation of the Naturistic Movement in the country, an official organ and gazette of the Association, by name "The Indian Naturopath" was started in July 1926.

To members of the I. N. A., it is supplied free.

Advantages to the Members.

Any lady or gentleman sympathising with the objects of the Association, and prepared to co-operate with it in the realisation of its objects, may become an Ordinary Member of the I. N. A. Every well-wisher of ignorant and suffering humanity, who may be interested in

simple life, nature cure or public health, is earnestly invited to join the Association immediately, and help its noble cause by giving it the best of his sympathy and co-operation.

Besides the privilege of membership in a noble Brotherhood sworn to serve humanity, and help it towards the goal of perpetual health happiness and peace along the lines of simplicity naturalness and self-reliance, each Ordinary Member of the I. N. A. will be entitled to:—

(i) To get a beautifully printed Certificate of Membership issued by the Association.

(ii) To be furnished regularly with the issues of the Official Journal gratis and post free.

(iii) To get, at a concessional rate, the several tracts, books, pamphlets, and other literature issued by the Association.

(iv) To qualify for any Degrees in Naturopathy granted by the Association.

(v) In the case of actively practising Naturopathic physicians conforming to the rules of the Association, to have their names enrolled in the Association's Register of Naturopathic Physicians, and to have the protection and support of the Association.

On enrolment, each member will be entitled to get a printed copy of the Rules and Regulations of the Association, gratis.

The subscription for Ordinary Membership in the Association is of 3 classes viz.,

First Class being Rs. 24	
	or 48 sh. or \$ 16 per year.
Second Class being Rs. 12	
	or 24 sh. or \$ 8 „
Third Class being Rs. 3	
	or 6 sh. or \$ 2 „

For Particulars Apply to— THE GENERAL SECRETARY,

THE INDIAN NATUROPATHIC ASSOCIATION, BEZWADA (S. India)



FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor: Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

Editorial Notes	...	...	...	65
Progressive Medicine	...	...	...	67
The Spinal bath	...	...	...	68
Why so many Raw fooders fail	...	...	...	69
Song of the Vitamins	...	...	...	72
Marvels of Nature Cure	...	...	...	73
Blindness Cured	...	...	...
My first attempt a success	...	...	...
Madras Conscience Cause	...	...	...	75
Surgical operations on Tonsils & adenoids	...	...	...	76
Nature's conquest of disease	...	...	...	79



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:—This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:—The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:—Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for
the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2:
Magazine free to the members.

To Our Readers

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance, who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Annual Subscription Rs 1-8-0

THE

Foreign Sh. 3, or \$. 2

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—May, 1939.

No. 5

EDITORIAL NOTES

WE are glad to learn that our friend Dr. V. D. Sahib, a Nature-cure Specialist of Kalikiri (Chittoor Dt.) has been elected a member of the Senate of the Andhra University from the District Board of Chittoor. We wish to bring to his notice the two resolutions passed at the last All-India Naturopathic Conference held at Madras regarding the curricula of studies and the hours of work in the universities and the preparation of suitable text books in science, that shall give only such teachings as are consistent with all varieties of opinion and avoid all matters of controversy. We hope that our friend will not fail to make proper use of his position to implement these two resolutions.

We draw the attention of our readers to the note on a girl's essay on *Vivisection* taken from the *Abolitionist*. Since the enemies of health have the spending of our monies, there is reason to fear that the diabolical thing will come to our country also if we do not beware.

Readers may remember the Hon. Dr. Rajan's declaration in the Assembly during the discussion of the conscience clause, that it will not apply to schools and institutions, and for admissions to the public service. In Britain the condition has greatly changed for the better. The Medical Officers of Schools' Association sent a letter to all head masters of schools affiliated to that association, stating "that after a conference held at the Ministry of Health, the council of the Association had decided to *change* its policy with regard to vaccination, and advised that the rule requiring boys and girls to be vac-

nated before going from or returning to school be rescinded, and that this recommendation should apply also to revaccination". The Chief Medical Officer to the Ministry of Health in his Annual Report for the year 1937 has stressed the possibility of inflammation of the brain resulting from vaccination, and has expressed his definite disapproval of the regulation made by some employers under which vaccination is made a condition of employment. The following is a quotation from his report.

"The incidence of post-vaccinal nervous disease falls largely on children of school-age and adolescents. Although the primary vaccination at these ages except in special circumstances has repeatedly been deprecated by the Ministry, it is *regrettable* that some employers decline to engage individuals unless they can show evidence of successful vaccination".

There is a note in the "Vaccination inquirer" of January 1939, to the effect that the death from post-vaccinal encephalitis of a 14 year old boy, as a result of the vaccination regulations at Woolwich Arsenal, induced the War Minister to abolish all vaccination regulations for employees at the Arsenal under 21 years of age, and for boys enlisting in the Army.

The Vagaries of Science.

'Scientific' infallibility is now on us in the shape of the Hon. Dr. T. S. S. Rajan. We learn from a reliable source that at one time a great pillar of bacterial science who is still alive - actually proclaimed that bath-

ing for removing dirt from the skin is a mistake, because dirt would protect us from those "terrible enemies, the germs". We thought that such an idea could take shape only in the brain of a street pig. But we did not know how foolish a thing this 'science' can be!

Mr. J. W. Armstrong of Bradford (U. K.) a Naturopath of long standing, has written, finding fault with certain statements in Dr. L. N. Choudhari's presidential address; one of these statements is to the effect that 'any' Naturopath can give reliable advice. Mr. Armstrong himself has made an equally loose statement somewhere in his own writings, detaining a case of tuberculosis and skin-disease in which the patient died, he remarks: "Six months earlier *any* Naturopath could have healed the lady". The spoken word should be interpreted more leniently than the written. It is not literally true that *any* Naturopath — that is to say, any one calling himself a Naturopath — is reliable as an adviser or physician; but if one says so or even writes so in an unguarded moment, we can afford to let it pass.

Mr. Armstrong is a staunch Nature-curist; but he advocates the use of urine as medicine; he says that when fasting, one should drink all the urine he passes, because necessary and useful medicinal matter passes the kidneys, while poisonous matter gets retained. And he mentions cures in proof of his claim. It is impossible to pass a final judgement on this claim at present. But we may be permitted to question whether on agreed principles this is Nature-cure. It sometimes happens that domesticated oxen

form the habit of lapping up all the urine they pass; if they are not prevented they lose stamina and become unserviceable. Nature's ways are mysterious. Of one thing we are certain; urine is un-sattvika, and therefore un-Brahminical. Herbs and juices of raw vegetables will surely make good the hypothetical loss by urine.

In this issue we also publish a "Song of the Vitamins". From the poem we can gather that all the vegetables can give us all the vitamins except A and D while the following vegetables give A also — namely, pumpkin, carrot and sweet potatoe. D vitamin can be obtained directly by sun-baths or by means of grains exposed to sunlight. Fruits other than citrus ones contain B vitamin only. The germ of cereals will give us vitamins B, E and G; milk, butter and curd give us vitamins A, D and G. Thus we see that if our diet consists largely of vegetables, greens and nuts (especially the cocoanut) with a sufficient quantity of non-de-natured cereals and fruits, we need not at all bother ourselves about the vitamins. The exact nature of the vitamins has not yet been found. Dr. Lindlahr's prediction that the *organic* mineral salts as they exist in the vegetable kingdom, will be found to be the carriers of these mysterious elements has not yet been falsified and it is not likely to be so. It is also worthy of note that experiments about vitamins have so far not been conducted on right lines. They mostly proceed on the false assumption that *in-organic* salts can be made to do duty for the organic ones which are the protectors of our health.

Healthful Living Embraces CARQUE'S NATURAL FOODS

Carque's Natural Foods of Californiacomprise; Unsulphured Sundried Fruits; Raw Sugar Confections; Fruit Juices and Jellies; Substitutes for Coffee, Tea and Salt; Breakfast Foods; Honey, Olive Oil, Nut Butters; Soya Bean Foods; Powdered Vegetables; Remedial Preparations.

"VITAL FACTS ABOUT FOODS"

An indispensable Dietetic Guide By Otto Carque S 1.00 paper - S 1.50 cloth-postpaid. Overseas Dealers and Professionals, write for special quantity prices on foods and book. "Carque" Naural Brands, Inc, Clendale, California, U. S. A

Progressive Medicine

By THE EDITOR.

In the last issue I mentioned a great event that has occurred in Britain; namely the beginning of a movement to purify the practice of medicine, by a surgical operation, removing all that comes under the description of gutter medicine, such as vaccination and inoculations with the products of sin and disease. Fifty-eight doctors of the allopathic profession have organised the Health Education and Research Council (15 St. James's Place, St. James's Street, London S. W. 1), but though its members are all allopaths, they associate with themselves in their work healers of other schools, including Nature-Curists.

As the name suggests, these doctors do not believe in reforming their brethren in the profession by reasoning with them. Experience has taught them that the average allopath will not even *listen* to the voice of reason. The one thing that will make him repent is public opinion. Hence these reformers are taking their case to the court of public opinion. They seek to educate the people and get them to judge the profession and its present methods.

The members of the Council reject the germ theory of disease and condemn the immoralities which are the practical outcome of that theory, Pasteur, the inventor of the false-hood called the germ theory, was also the first to start the practice of horrible cruelty to animals, which has since grown to enormous proportions; it is called "vivisection", which means cutting into and otherwise causing unutterable agonies to living animals and keeping them alive for observation, all the time suffering intensely; that this is immoral may possibly be

denied by our health minister, but whoever denies it must be accounted an abnormal person.

The number of animals yearly tortured in this way and the actual details of these tortures—which are set forth in shameless detail by the culprits themselves in their reports—make this practice one of the major causes of the terror that has been for some years reigning in Europe.

It is not irrational to suppose that the sins of nations have something to do with their sufferings. Spain was notorious for centuries for a very cruel amusement, in which a strong bull was tied to a stake with a very short rope and set upon by fierce dogs; now during thirty months the Spanish people themselves were set upon by human wolves from Italy and Germany, armed with the latest devices of scientific warfare.

Europe as a whole is beginning to pay for its organised cruelties to animals in the meat trade, in the fur-trade and in vivisection. Already in the mere prospect the nations have suffered and are still suffering all the horrors of the new warfare.

If 'science' be another name for shameless disregard of the fundamental law of humanity, then the less we have of it the better we shall be. It must be our aim to prevent the importation of these western immoralities into our country.

The best thing that can happen for us will be the rise of a powerful public opinion against these men of Satan in the very countries where these immoralities were born. May the work of these champions of humanity be blessed with success!

THE SPINAL BATH

The most enjoyable bath in summer

By A HYDROPATH.

Persons of more or less delicate health find it very difficult to spend the summer in the hot plains. Wealthy persons go to the hills or cooler parts of the country. It is the middle class men that suffer most; they cannot afford to go to the hills nor have they the health and strength to withstand the heat of the sun. They find it difficult to do any mental work nor are they able to spend their time without any bodily or mental discomfort by simple resting. The summer heat may not affect much the labourer and the worker in the field. He has health and strength enough to withstand the heat; an ordinary cold both gives him relief, even if the heat is too great. But persons of delicate health are not profited much by the ordinary cold bath, because cold bathing of the usual kind is ill-suited to the needs of people of delicate health. The common cold bath cools the outer skin, takes away some heat from the body and also cleans the skin if taken in the proper way. In a healthy man of active habits, this lost heat is almost at once renewed. The body reheats itself. This helps to get a more equal distribution of heat. If there is stagnant blood anywhere inside, it is dispersed, and the life-powers take full possession of the body, and begin to expel disease taints. All these effects are the life's reaction to the bath.

But if the bather loses too much heat, there will be no re-action and his health will be weakened in course of time. "For, Heat is Life. The more able the body is to heat itself,

the healthier it is. If the body is unable to reheat itself after every loss of heat by any cause, it is injured, not benefitted by the cooling."

Hence persons of delicate health must take baths that will not put a severe strain upon this power of self-heating, but that will rather help the re-heating-

Such a bath is the Spinal Bath invented by Dr. Sarma K. Lakshman. It is a Fool Proof Bath. No one can injure himself by it. It is not only perfectly safe, but actually enjoyable, and efficient as a health preserver. It is the easiest and the pleasantest bath ever invented. In this the bather bathes while he is actually sleeping and even the short sleep so taken is far more refreshing than a long rest in bed.

The reason is this; here the cooling is very moderate; it is applied in such a way that the weakest health reacts, by a successful effort of self-heating. In this bath the cooling is applied only to a part of the body at first, the part selected is the one where the cooling is most needful; it is the *back* of the body where the big bundle of nerves running down from the brain, called the spinal cord lies inbedded in the back-bone, as also the sympathetic Nervous system.

The Spinal Bath has been under trial for more than twenty years and it has proved a great favourite wherever it has been tried. It is the one bath which will meet the needs

of every one without exception as Dr. Sarma says. Even those who are not prepared to adopt Nature-cure, will do well to try this bath. This bath is specially recommended to be taken immediately after the midday meal, instead of the customary after noon nap. We can obtain great relief from the summer heat by taking this bath in the afternoon for about 15 to 30 minutes.

This bath can be taken without a tub or in a tub. If a tub as designed by Dr. Sarma is available, the bath can be taken in the following way. A wet cushion is placed inside the tub, and on this, cold water is poured just enough to drench it well. The water used may be as little as the bather likes; if he wants more he may have it poured in after one or two minutes; it must not rise above

the middle line between the front and back of the trunk. A wet cloth may be put on the front side of the trunk also. The bather may remain in the tub for about 15 minutes; if he falls asleep he may remain till he wakes. He must finish the bath by rubbing the back with a dry towel. He may then wash his head and finish with the Piecemeal Bath.*

Dr. Sarma gives also another way of taking this bath. We must pour 2 or 3 inches of cold water in the tub and lie down in the same way, but sitting up once every minute or two and rubbing with a dry towel as described above, till the chill feeling is nearly gone, each time lying down again, with or without a covering. For further details regarding this bath readers may kindly refer to Dr. Sarma's Practical Nature-cure.

WHY SO MANY

Raw - Fooders Fail

By T. de la TORRE, N. D., O. D.

(The thirteenth of a series of articles published in "Vegetarian.....")

Those who have been reading the twelve previous articles, especially the last two on Comparative Anatomy, and have seen so much scientific and philosophical evidence that anatomically and physiologically man is a frugivorous animal; and that his diseases, premature old-age and untimely death are mostly due to his departure from his natural diet — may have jumped to the conclusion that all one has to do to regain and preserve his health and youth and prolong his span of life is to discard from his diet all the denatured and unnatural foods and then subsist entirely on unfired fruits and tender vegetables.

The above conclusion is true theoretically only. We have seen the proof and are convinced that man's natural food is

fruits and tender vegetables and that on that food he will be able to live in a continuous state of health and vigor for over one hundred years. But before civilized man can thrive on man's natural food he has to undergo a certain process of purification and regeneration of diseased and degenerated tissue and become readapted to his natural food. Therefore, the following three factors have to be taken into consideration.

1. ELIMINATION OF WASTE PRODUCTS:— We have seen in previous articles that the body of civilized man is saturated with a tremendous amount of foreign matter in the form of mucus, acids, toxins, drugs and calcareous deposits. Unless this waste is eliminated (at least partially) before adopting the natural un-

* This bath will be described in the next issue.

cooked-food diet, the purifying power of the fruit and vegetable juices will mix with these waste products, dissolving them and starting a process of fermentation which may, in certain cases, make the patient, feel worse and lead him to believe that the so-called natural diet aggravated his disease instead of improving it.

The powerful solvent action of the fruit juices will loosen, dislodge and dissolve the mucus, acids and other waste products too fast, thus making the blood too thick and viscous, clogging the eliminating organs and making you feel worse for a certain time. Therefore, before one adopts the natural unfired food diet it is of great importance to submit to the process of elimination in order to purify the intestinal tract and make it ready to receive and digest the natural food of man.

2. CHEMICAL NORMALIZATION OF THE DIGESTIVE JUICES:—After years and years of eating unnatural cooked food, the digestive juices have, to a great extent, become adapted to the digestion of unnatural, cooked food. If your diet has consisted largely of starch food, naturally the gastric glands have learned to secrete just a small amount of weak hydrochloric acid in order to allow the digestion of starch food to take place in the stomach, because a large amount of strong hydrochloric acid would immediately arrest the digestion of starch. Hence, those who have been indulging in cooked, starch food, have gastric glands that secrete little and weak hydrochloric acid. When these persons adopt the fruit-nut diet find out that they are unable to digest the protein of nuts, since the latter needs a strong acid medium for its digestion. When this is the case, the abundant use of lemon and pineapple juice will enable them to digest the nut protein.

On the other hand, those who have been in the habit of eating large amounts of meat, fish, egg and legumes have gastric glands that have learned to secrete a large amount of strong, hydrochloric acid necessary for the digestion of the abundant amount of protein food in their diet. Hence, when these persons adopt a diet of natural sweet fruits, find out to their sorrow

that sweet fruits cause them a great deal of fermentation and gas. Therefore they soon jump to the wrong conclusion that fruit may be the natural food of man, but it is not the best food for them. Those who find themselves in this difficulty can overcome it by depending mostly on green vegetable salad menus, properly combined and balanced with the necessary amount of nut protein.

3. CONTRACTION OF THE DIGESTIVE ORGANS:—This is the greatest obstacle that has to be overcome by those who want to adapt their organisms to the natural food of man. After living 30, 50 or more years on cooked food the digestive organs have enlarged to two or three times beyond their normal size. This is true especially of the stomach and colon. There have been two reasons for this enlargement:

First, in view of the fact that 50 to 75% of the cells of cooked food have had their vital element destroyed by excessive heat, it has become necessary for man to eat a much larger amount of cooked food than it would be necessary under an uncooked diet in order to supply the living cells with the necessary amount of nourishment.

In order to meet this requirement Nature has come to the temporary rescue of man by enlarging his digestive organs. The result is that the digestive tract of man has been greatly dilated to receive the required large volume of partially dead food. In the second place, the digestive organs have been greatly distended and enlarged by gas pressure which has been constantly generated by the fermentation of cooked starches and from the putrefaction of cooked protein food.

The result is that not until a person has succeeded in having his stomach and intestines contracted or shrunk to their normal size can he thrive properly on the natural food of man. Because (1) if he eats natural, 100% live food until his dilated stomach is full and he feels satisfied, he has eaten several times more food than his body needs or can digest, (2) because if he eats natural, 100% live food until his dilated stomach is full and he feels satisfied, he has eaten several times more food than his body needs or can digest, and (2) because if

THE INDIAN NATUROPATH

71

he eats only the amount of natural food which he needs and can digest he will feel as if he had not eaten one half of the amount of food he feels he needs, and his tendency will always be to eat several times more uncooked food than he can digest. Hence, a person who after 30 or more years of eating cooked food tries to change suddenly to the natural uncooked food diet finds himself confronted with the following dilemma: If he eats natural uncooked food until his stomach is full and he feels satisfied, he has eaten at least twice as much food as he needs or can digest properly. And if he tries to live scientifically and measures and weighs the necessary amount of uncooked natural food which he needs and eats only that small amount, he will feel as if he had not eaten enough and will have a feeling as if he were half starving to death.

After these explanations you will see how unwise it is to change suddenly from the cooked to the uncooked diet without first having undergone the process of elimination of his waste products and before the contraction of his digestive tract has taken place. Therefore, I wish to advise you not to make any sudden changes to the uncooked natural diet, unless you have undergone a process of purification, either naturally through an acute disease or artificially through the methods advocated by this science.

Of course, there are many people whose bodies are still strong and where the digestive organs have not yet been greatly dilated. These people as a rule, can adopt the 100% uncooked food diet and thrive on it, provided that they have learned how to balance and combine the natural diet. But those who are in a weakened condition, have their digestive organs greatly dilated and suffer with chronic constipation will find great difficulty if they at once change to the 100% uncooked food diet. Therefore, my advice is that you should not make abrupt changes in your diet. It is better for you to go through a transition period during which you gradually discard from your diet those unnatural cooked foods which form mucus and acids, such as meat, fish, cereals

and their products, such as bread, pies, cakes; also white sugar and coffee. And at the same time gradually replace them with natural uncooked fruits and vegetables salads, using the different kinds of nuts for the protein part of your food. During the transition period dairy products may be used in those cases where nuts are not available.

Until you have obtained the proper knowledge the best procedure for those who have not prepared themselves for the natural uncooked food diet is to decrease gradually the number of cooked meals and increase the number of uncooked meals. For instance, you may begin by discarding your cooked breakfast and eat, instead, fruit, either fresh or dehydrated, adding nuts if you have to do hard physical work. However, those who have become adapted to the natural uncooked diet and know how to balance it according to the protein equilibrium, do not need breakfast at all. Two good meals of uncooked food are more than sufficient to maintain the organism thoroughly nourished and in a high state of vigorous health. Since I began to live on this natural uncooked diet in 1923 I have not eaten breakfast anymore.

The second step would be to discard your cooked meal at noon and substitute it by an uncooked meal consisting of fruit or vegetable salad to which is added the required amount of nuts to supply the indispensable amount of amino-acids.

Should it not be possible for you to depend on nuts for this protein part of your uncooked meals you may use dairy products temporarily. But nuts are better biologically and esthetically. Unless you have good teeth, it will be necessary for you to grind your nuts thoroughly in order to be able to digest them properly. Well-ground nuts blend very well with the fruit and vegetable salads. And when the salads are seasoned with plenty of lemon juice, honey and raw olive oil the raw salads are delicious and very nourishing.

Until you have advanced sufficiently far in the natural food diet, the evening meal should continue being a cooked meal

consisting of cooked vegetables, and legumes (such as Garbanzos) once in a while. With the cooked meal you may eat some whole wheat bread with butter. But be sure to begin this meal with a large raw vegetable salad. In fact, no cooked meal should be eaten without proceeding it with a raw salad. The raw salad will supply the indispensable vitamins and alkaline mineral salts without which the cooked food may ferment, generate gas and acids and cause numerous disturbances.

The main reason why so many of those who went on the raw food diet failed to obtain success is because of their lack of knowledge as to how to combine and balance the uncooked food diet, as well as of lack of knowledge as to how to bring

about the purification and contraction of the intestinal canal. Lack of sufficient adequate protein in their uncooked food diet prevented them from rebuilding their tissues as fast as they were disintegrating. This resulted in a continuous loss of weight, which frightened them and led them to believe that the natural uncooked food diet could not maintain normal weight. This belief is most erroneous. For we see that, with the exception of man, every animal of every species eats his food uncooked. And on their natural, uncooked food they develop strong muscles, are continuously healthy and beautiful and live without disease to the end of their allotted span of life.

(From Vegetarian - Fruitarian - Humanitarian).

Song of the Vitamins

ROSE LEE ROBERTS

(From the Radiant Health Messenger)

The Vitamins A, B, C, D, E, and G
Went out in the world to see what they
could see,
And they got such a shock from the things
that they saw,
They were filled full of wonder and sorrow
and awe.
They saw spindly legs and they saw hollow
cheeks,
They saw sniffly noses and bones that had
squeaks;
They saw so much misery it filled them
with shame,
For they felt that, somehow, they them-
selves were to blame.
"Let's help them", they cried, and with
this aim in view
They held a conference to decide what to
do.
Cried Vitamin A: "If they'd only eat me
I'd dry up their sniffles as fast as could be;
I'd battle infection with strength and
insistence
And fill them, with vigour and build up
resistance.
They'll find me in fish oils, liver, butter
and cheese,

Milk, yellow corn, pumpkin, squash too
if you please;
I'll make them get hungry and help them
to grow—
(I live also in carrots and sweet potato)."
"You're very important", said Vitamin B,
"But what do you think they would do
without me?
Folks always get jitters when I'm not
around,
For I'm soothing to nerves, and may al-
ways be found
In vegetables, fruits, wheat-germ, eggs, and
liver—
I'm also of use as an appetite-giver".
"Oh, yes", said their brother called Vita-
min C.
"You both are as useful as useful can be,
But I prevent scurvy—build strong teeth
of beauty—
And toning up blood vessels, too, is my
duty.
Folks need a supply of me every day,
And to eat citrus fruits is a very good way
To get their supply; in tomatoes I'm found
And in raw, leafy vegetables also abound."

"You're not by yourself", chimed in Vitamin D,

"In building good teeth, for they also need me.

I harden their bones, make them strong just for fun,

And my very best source is the rays of the sun.

I'm also in fish oils, and eggs (in the yellow),

In butter fat too—I'm a most useful fellow."

Though Vitamin E all this time had been quiet,

He now said: "I'm needed in everyone's diet,

They couldn't raise families at all without me,

And that would be tragic, as all will agree. I help Mr. Stork, and it's really a pleasure—

Sometimes I bring twins just for good measure;

I live in the wheat germ, in vegetables green,

In egg yolks, in cereals; in beef, fat and lean."

Now Vitamin G was the only one who Had not had a chance to tell what he could do;

He raised his wee voice, and he said "Look at me—

I'm kind to folks' nerves, too, like Vitamin B. I keep their skin smooth, and I help them to grow,

And I'm good for their eyes, too, in case you don't know;

They'll find me in vegetables, liver, lean meat, Cheese, milk, eggs and yeast, and the fresh germ of wheat."

Cried the Vitamins all: "Our sole business is health,

And all who possess us are rolling in wealth."

Contributed by Sister Phoebe

MARVELS OF NATURE CURE

BLINDNESS CURED BY NATURAL METHODS

By KRISHNANAND Pant, M. A., M. O. L., *Proprietor, Meerut College.*

My son, Prasanna Kumar Pant of class VI of the Govt. High School, Meerut, aged 10 years was medically examined by the School Health Officer and was found having weak eye sight in Sept. 1938. His eyes were examined by an eye specialist at Meerut with the help of Atropine in Oct. 1938 and eye-glasses were prescribed but the use of the eye-glasses did not improve the sight. On the contrary the vision began to deteriorate gradually and he was unable to read even block letters in a book or news paper. In other words, he became blind so far as reading and writing were concerned. I was alarmed and perplexed. I consulted the eye specialists of the shroff Eye Hospital, Delhi, who examined his eyes thoroughly for days together but could

not come to any definite conclusion. I had consulted other medical experts as well but to no avail.

Appreciation. I had heard of Dr. Agarwal, Eye Specialist at 15, Daryaganj, Delhi and my friends and relations suggested me to leave the case of my son entirely to his care. I saw the doctor on the 10th Feb. 1939 who gave me every hope of improvement of his vision. I got my son admitted in his hospital and within a week I found the vision much more improved and within a fortnight his eye sight became normal. My joy knew no bounds. The methods with which he treated the eye-sight of my son seem to me to be marvellous. Perhaps he is the first in Northern India to successfully cure every eye disease and weak eye-

sight by natural methods. I would very strongly recommend the treatment of Dr. Agarwal to those who are disappointed with other methods and find their vision defective. Students and teachers and those engaged in office work will, I am sure, benefit immensely by the natural method of treatment of Dr. Agarwal to whom I am greatly indebted.

Dr. Agarwal's methods:— The methods that Dr. Agarwal advocated for the improvement of the eyesight in my son's case, are written in his book "Mind & Vision" which costs Rs. 4/- and can be had from Prakriti Karyalaya trust, Bezwada.

The treatment is mainly based on relaxation method of the mind. Dr. Agarwal is of opinion that all such defects and errors of refraction are caused by mental and eye strain, and relaxation is the right treatment, which can be obtained by the right use of the eyes and relaxation exercises for both the mind and body. Dr. Agarwal laid the greatest stress on Sun treatment. Facing the Sun with the eyes closed for a few minutes every morning is of immense help in these cases.

The Scheme for the prevention of myopia in schools is a very simple and non-expensive one and has already proved very efficacious in several institutions.

Dr. Agarwal has given a short and lucid account of the method

adopted for improvement of eye sight in the book "Psycho-solar Treatment for the eye" which can be had from him free of charge by enclosing one anna stamp for postage.

Dr. Agarwal's Eye Institute:— Dr. Agarwal's Eye Institute is situated at 15, Daryaganj, Delhi, Phone No. 5998, in an open and healthy locality. There I saw several other patients who were given up as hopeless and were blind to all intents and purposes, coming from Behar and other distant parts of India. The improvement in their vision was also surprising. All patients are treated with parental love and care in his hospital.

On conversation with a Civil Surgeon of the Baroda State who was under Dr. Agarwal's treatment, I noted that his vision was greatly improved and he said these methods of treatment were quite scientific. Another Civil Surgeon of U. P.—Dr. B. C. Pant at present posted at Badaun—spoke highly of the method some time back.

Dr. Agarwal's services have been greatly appreciated by H. H. The Maharajas of Nepal, Suket, Chhatarpur, Alwar etc. Sir Girja Shankar Bajpai, the Hon'ble Mr. A. G. Clow and Mr. Sachchidanad Sinha of Behar have expressed great appreciation of the methods of treatment adopted by him and have been benefited by these methods.

MY FIRST ATTEMPT A SUCCESS

By Touse Srinivasa Rao.

As a Nature Cure lover and a follower I wish to narrate one of the cases which was my first attempt. Moreover I am very glad to say that it was a success too.

One of my relatives had very high fever; the temprature was 103°F.

Before this and for about five days he had been suffering from Diarrhoea and since he was not a Nature Cure follower he took as many morbid medicines as he could and as a result, perhaps, he got a high fever, I began my treatment with wet bandage to the abdomen; he was

given only cold water every ten minutes. Every time the bandage became hot I removed it and applied a new one and after about 45 minutes or so the temperature was about 100° F. The same evening I wrote a letter to the Manager of the Indian Naturopath, Mr. K. A. Sharma requesting him to give me some advice. Of course he was very kind enough to reply me and also furnish me with necessary advice. By the time I got his reply I was proceeding with my patient with cold bandages to abdomen and cold water to drink very often. The next day the fever was low and less than 100° F. But in

the evening he complained that he had a severe tooth-ache and this was cured by gargling hot and cold water alternately. Of course it did not stop at that moment but it was completely cured next day evening. During his tooth-ache the temperature was more than 104° F. I was a bit afraid at this moment but since I had COMPLETE faith on the Nature Cure, I proceeded with my work and within four days' time he was quite well but weak. Probably this might be due to putting him on a complete fast except water for two days and the other two days he was given sweet-lime juice.

MADRAS CONSCIENCE CLAUSE —

A PERNICIOUS COMPROMISE

Says Miss LILY LOAT, Secretary of the National Anti-vaccination League, London.

(From The Vaccination Inquirer, London)

As the section, as originally drafted gave power to the authorities to subject the people to revaccination and re-inoculation though they had been vaccinated even a dozen times, it is a great achievement to have introduced into the Bill a conscience clause of any kind. *Nevertheless, in our opinion it is a pernicious compromise. No objector to vaccination should have to undertake to submit to isolation.*

The Hon. Dr. T. S. S. Rajan, Minister for Public Health, stated in his speech on the amendment that "they had so worded the amendment that it might not be possible for every man to say that he was a conscientious objector."

As objectors have to make a declaration before a Magistrate and the Magistrate may hear representations on the case from the health officer before agreeing to exempt the objector from vaccination or inoculation, and as the condition of the exemption is the undertaking of the objector to subject himself and the members of his family to isolation of such description and for such period and to such further restrictions, if any, as may be directed by the Magistrate, and as small-pox is always to some extent prevalent in Madras, we do not see how this exemption clause is going to benefit more than the smallest minority of the objectors.

Surgical Operations On Tonsils and Adenoids

(Continued from the April issue)

The advisability of performing operations on the tonsils has already been discussed in the last issue. As commonly used, the name tonsil refers to the palatine tonsils. In one of the standard books on physiology the following description is given. "The palatine tonsils are two masses of lymphoid tissue situated, one on either side, in the triangular space between the glossopalatine and the pharyngopalatine arches. The surface of the tonsils is marked by openings called crypts, which communicate with channels that course through the substance of the tissue. They are supplied with blood from the lingual and internal maxillary arteries which are derived from the external carotid arteries. They receive nerve fibres from both divisions of the autonomic system."

Allopaths seem to think that the function of the tonsils is similar to that of the lymph nodes and that they aid in the formation of white blood cells and help to protect the body from infection by acting as filters and preventing the entrance of micro-organisms. If they are abnormal, their protective function is considered to have been reduced and they are considered to serve as foci of infection which passes directly into the lymph and so into the blood. Hence the allopaths advise their removal when once they have become abnormal. The Nature-School says that the tonsils are excretory glands and that they constitute a valuable part of the drainage system of the organism. Nature has created them with a purpose—namely to eliminate impurities from the body.

Whatever may be the theories, the problem must be studied from a practical point of view. As a result of the enlarged tonsils the nasal breathing passages are closed, and the child breathes through the mouth. This may lead to all kinds of chronic ailments, such as deformations of the chest, changes in the facial expression, sometimes marked alteration in the mental condition and in certain cases stunting of physical and mental development. The patient is assured quick relief from all these troubles by the surgeon. Ofcourse in most cases the removal of the tonsils gives instant local relief. But the general health is affected. The surgeon and the parents take into consideration the first effects only; the secondary and lasting ones are considered and treated as new diseases. If there be any morbid discharge from the body through the tonsils, a fontanelle is established through which the systemic poisons make their exit. If such an outlet is blocked by surgical treatment, the pathogenic matter is compelled to seek another escape or else accumulate somewhere in the system.

Usually, after the removal of the tonsils the morbid matter finds the nearest outlet through adenoids and the nasal membranes which in their turn become hyperactive and inflamed as they have taken up the work of vicarious elimination. If the adenoid tissues become affected before the tonsils and if relief is sought through surgical treatment, the process is reversed and the tonsils become affected. When both the tonsils and adenoids are removed, the nasal membranes become conges-

ted and swollen; frequently polypi and other growths appear and the nasal passages are obstructed. Thus the patient again breathes through the mouth. Thus inspite of Nature's protests against symptomatic treatment, 'Science' refuses to learn from Her.

When the nasal membranes take up the work of elimination the same mode of treatment is continued and new and still more serious diseases arise. The posterior nasal passages and the throat become affected by chronic catarrhal conditions; there is often much annoyance from phlegm and mucous discharges dropping into the throat. These conditions very often extend to the stomach and the intestines; in some cases they travel upward into the brain, and the patient grows nervous, or dull and apathetic. In many cases of children, impurities are eliminated through the ear drums in the form of pus discharges; this frequently averts inflammation of the brain, meningitis, imbecility or infantile paralysis. Dr. Lindlahr says that he had frequently traced serious attacks of mastoiditis (inflammation of the mastoid cells behind the ears) directly to the removal of the tonsils and adenoids. In such cases, it is said, that the surgeon trephines the skull and treats the mastoid cells with antiseptics, thereby suppressing the inflammation. Dr. Lindlahr says that he had never applied such destructive treatment and had never lost a case. If the suppressed poisons travel downward, degeneration of the lymph glands of the neck arises. Further suppressive surgical treatment only leads to the accumulation of the poisons in the bronchi and lungs where they form a luxuriant soil for the propagation of the bacilli of pneumonia, and tuberculosis. In

some cases the vocal organs become seriously affected by catarrhal conditions and in later stages by tuberculosis.

Apart from these evil after effects, the question of risk involved, in the surgical operations must be given due consideration. It may be said that in these days when the science of surgery has developed very much, percentage of risk is very small. Still if the risk, however small, can be avoided it must be resorted to. As already mentioned, abnormalities of the tonsils can be successfully treated by putting the patient on fruit and vegetable diet and partial fasting. Herein lies the natural and rational cure for tonsillitis, adenoid vegetations mouth breathing and kindred diseases.

Recently, in the proceedings of the Royal Society of Medicine is published a very interesting paper by Dr. J. Alison Glover on "The Incidence of Tonsillectomy in School children". He has shown in his paper, how the operation rate rose rapidly after the School Medical Service got into working order until 1931 when 1,28,000, children were operated upon in one year. This rapid increase of brutality called for warnings from Sir George Newman and others. As a result, the number fell to 83,000 in 1935, but it again rose to 94,000 in 1937. The Medical Research council has expressed the opinion that "It is a little difficult to believe that among the mass of tonsillectomies performed to-day all subjects for operation are selected with due discrimination, and one cannot avoid the conclusion that there is a tendency for the operation to be performed as a routine prophylactic ritual for no particular reason and with no particular result." The

following quotation taken from 'The Medical World' (September 16, 1938)* will show how recklessly operations on the tonsils are performed.

"The routine inspection of elementary school children is mostly in the hands of junior practitioners who lack the experience and the time required for proper selection of cases. They report that the Tonsils should be removed. They are then taken out by surgeons who do not even feel called upon to consider, whether the operations they perform are necessary or not. In most cases nothing but the size of the tonsils is considered. In the case of the well-to-do and those children who attend expensive schools, the rate of operation is even higher than amongst the poor."

"In public schools selection should be possible, but there are, of course, other factors to be taken into account. The well-educated parent commonly expects that the operation will become necessary and is apt to suggest this to the doctor. It is to the doctor's interest to acquiesce, and he has probably never been taught to differentiate between the large adolescent tonsil and the tonsil which is really the home of septic foci, only to be eradicated by its removal. The specialist who sees the child may know the difference, but he is often worried by parent and doctor alike, and advice to be cautious and wait a while is countered by the supposed advantages of operation in summer, or between school terms,

or before some particular examination comes along."

"These views are not very flattering to the profession. But can one deny their truth? Are we not as a profession morally responsible for many thousands of useless and dangerous tonsil operations?"

In 'the Medical officer' (October 8, 1938) has appeared the following quotation which is worth noting.

"Tonsillectomy in a throat which is not giving trouble at the time is urged as a preventive of deafness, rheumatism, puerperal septicaemia of catarrhal states, of asthma and a host of other adversities which may materialise in the future. We have no proof one way or the other of the influence of tonsillectomy in these conditions. We shift to and fro in the general opinion. This is where we are to blame and the blame rests on the School Medical Service which is in a position to collect evidence. For this, years of research are required. If the research is organised and co-ordinated it may serve the problem. As we are going on at present it will never be solved. About 200,000 tonsillectomies are performed in this country annually. The cost of these in money must be about half a million pounds and in lives certainly more than eighty five. Nobody knows if we are any better or worse as a result of this expenditure. Truly an unsatisfactory position!"

* This quotation is taken from an extract that appeared in the April issue of 'Health For All' London.

Nature's Conquest of Disease

(Dr. R. S. AGARWAL, I. S. M. F., Delhi.)

Fresh Wounds

One of the latest and most far-reaching discoveries of medical science is a new application of the very ancient principle that disease carries with it its own cure. "It is well known that the animal organism has the power of developing antibodies to any foreign albuminous substances introduced into it, which neutralise, or destroy the foreign substance. Furthermore, these antibodies are produced in excess of the amount required to neutralise the stimulus, so that the blood of the animal so treated contains antibodies, some of which can be demonstrated by suitable methods. Now bacteria are such foreign albuminous substances, and the phenomena of recovery and acquired immunity are explained and it appears that when a disease does not end in recovery but becomes chronic, the mechanism has broken down:" but if the disease germ be introduced in some part of the body which has healthy tissues, new antibodies are produced in excess of those required to neutralise the attack in that part and these will pass into the blood stream and fight the bacteria in the diseased part. This is in accord with all the facts known about the action of foreign micro-organisms on the animal body, and by following this method, diseases of local infection can be prevented or cured effectively. There are two ways of doing this. The discharge or (a dilution of it) of any localised infection is filtered with a Barkfield filter to eliminate the micro-organisms and the filtrate containing the unmodified toxin injected hypodermically into healthy tissues remote from the infected area; or the crude discharge is placed in the mouth. By both these treatments specific resistance to all of the infecting micro-organisms in the seat of infection will tend to be developed and any of the two methods can be resorted to in extra-alimentary and extra-pulmonary diseases; in crude alimentary and pulmonary diseases, however, the placing of the crude discharge in the mouth of the patient will not be effective, and resort must be had to the first method of hypodermic injection.

The atmosphere is full of hostile micro-organisms, and unless proper antiseptic measures can be taken immediately, any fresh wound, however slight, can become purulent and lead to serious consequences. But there is Nature's method followed by animals; if the discharge from a fresh wound is placed in the mouth, at proper intervals, purulent infection will be prevented. In this matter we should take a lesson from the dog who licks and cures its wound. In an article under the title of "The Prevention and Treatment of Septic wounds in warefare". Dr. F. W. Sumner, S. A. M. D., writes in the Indian Medical Gazette: "An animal's wound, granted that he can get at it and lick it and assuming that his general state of health is good, practically never becomes purulent. Why? From the first he licks it, and the saliva with the toxins from the wound is swallowed. This results in antibodies being produced by the body tissues, being in the wound and paralyzing and finally killing off all the micro-organisms in the wound, so that aseptic healing of the wound occurs. It is specially to be noted that the animal is ingesting pure toxins; these are not sterilized at some sixty or seventy degrees of temperature; not preserved by adding antiseptics; not altered by keeping, not grown on culture media, but straight fresh from Nature's laboratory. Here is a lesson of nature to follow".

Dr. Duncan recommends the following treatment: "Dress the following wound once or twice daily. At each dressing cut out about four square inches of the stained part of the gauze immediately over the wound, place it in a four ounce bottle of water, shake well and give the decanted fluid to the patient to drink in several divided doses. This procedure is highly recommended in preventing infection, in extra-alimentary and extra-pulmonary wounds." In cases of patients suffering with purulent infection, the following

simple treatment may be useful: Place from two to six drops of pus on a lump of sugar, or in a little water (coloured with cocoa if necessary to disguise any blood) and give it to pus on a spoon, or on a flat stick, and place it on the animal's tongue. "It would be a crime not to give it to horses", say their leading men.

Dr. A. Cement Shute of Pottstown, Pa., had a nest of boils in the axilla, and placed a few drops of pus from one in his mouth. It tasted sweet and took away all pain as if by magic. A dose or two more cleared up the whole condition. Dr. R. A. Agnew, of Jewett city, Conn, reports a case: "The patient had a discharging wound in the tibia for seven months. On December 18, I gave him ten drops of pus by mouth. On the 24th, the wound was clean and granulating nicely."

Never use antiseptics on a wound treated autotherapeutically for, many antiseptics destroy the therapeutic value of the toxins; that is, pus containing some antiseptics is useless for the autotherapeutic purposes. When moist dressing is desired, normal saline, or boiled water, may be used.

Acute Gonorrhea

In acute case of gonorrhea in males, irrigate the urethra twice daily with distilled water and give it to the patient to drink. If necessary, it can be disguised

with grape juice just before its administration. There is no fear that the patient will take too much of his discharge. The greater number of live autogenous pathogenic microorganisms he takes, the more quickly will be manifested the curative effect. It is perfectly safe procedure and no fears need be entertained. Gonorrhea is highly infectious to the eye, but not to the mouth.

When a man is attacked with gonorrhea, his wife can be saved from infection by following this simple method. Take some discharge from the man and place it in an ounce of water and shake it well. Give her this to drink in divided doses. In the same manner a man exposed to a female suffering from gonorrhea can escape infection by putting into his mouth the discharge of the woman. The treatment is very offensive, no doubt, but when one thinks of the dreadful consequences of this disease, one must not shirk from such simple and effective remedies. When prostitutes are kissed by men suffering from gonorrhea, they get some gonococci in the mouth, and thus become immunised to gonorrheal affections though almost all of them, as extensive observations show, are carriers of gonorrhea.

The treatment of gonorrhea in the female is, broadly speaking, quite similar to that of the male.

(To be continued in the next issue.)

A GREAT LOSS

We learn from the latest issue of Jivan Sakha, - a Hindi Magazine devoted to Natural Hygiene and Healing -- that Dr. L. N. Choudhuri, retired Civil Surgeon of Jubbulpore, who persided over our latest annual conference at Madras, passed away at Ajmer on the fifteenth of March. He was eighty four years at the time, but he kept up robust health of both mind and body to the last. We learn that till the time of his passing away his mind remained clear. He was examined by a doctor during the day time and was found to be all right; but he died during the night quite suddenly. This event deprives us of

a worker, whose value to our cause is all the greater, because he was educated and trained as an allopath, and served as such till he was near the age for retiring, and discovered the error of that system through the death of his wife under that treatment. It was due to his exceptional devotion to Truth -- the only God there is -- that he was able to realise the truth of Nature-cure as against Allopathy, when the time came for it. We have sustained a great loss. May God grant that fresh workers might arise to take his place.

Specimen page from:

Human Culture & Cure

By Dr. E. D. BABBIT, M. D.

All force is dual, including, on one side, a finer fluid-like movement of something against or through a coarser substance on the other side.

1. **Examples:** Water driving a wheel; air driving a windmill; steam or other gases propelling an engine; blood working in the processes of animal life, etc. The two divisions here as follows:

Fluidic. Water, Wind, Steam, Blood.

Grosser Elements. Wheel, Arms, Engine, Animal tissues.

2. **Invisible Forces.** If all forces in the visible or known world include a fluid action, then, as the whole universe is in harmony with itself, the forces of the invisible world must include fluids also (see Principles of Light and Color, p. 3—11, 523), hence, in harmony with the absolute unity of things, the *finer forces* such as electricity, heat, light, color, nerve force, chemical force, psychic force etc., must include real fluids, although these fluids work in connection with coarser atomic channels and according to some definite laws of motion.

3. **Supposed Imponderable Forces.** All forces in the realm of the known world include weight and motion, therefore all forces in that which is less known, such as electricity, heat, light, magnetism, chemical action, must have weight and hence are not imponderable as scientists are fond of asserting. These scientists, contrary to the facts of the whole visible world, usually at present advocate the dynamic theory, which says that all these fine forces are not substances at all, but "mere modes of motion". But what causes these motions? Their theory is the same as saying that the force which moves the windmill has no weight at all; it comes from the motion of its arms. The wind that sweeps these arms is entirely ignored. But it exists nevertheless, and is a ponderable entity. A scientist has lately caused a pair of delicate scales to tip by throwing a tide of light upon one end of them. By the aid of spectroscopy I have shown just what kind of materials the colored rays of light are composed of. In multitudes of cases I have bottled up the different colored rays of light as exquisite and most effective medicines. Following nature and experience, then, we may know that light, heat, electricity, nerve force, magnetism etc., are actual *things* possessing weight, as well as *motions*, and are forces of the most amazing character, although our ordinary scales will not weigh them.

Publishers: CHROMOPATHIC INSTITUTE,
Andhra Grandhalaya Press Buildings,

BEZWADA India.

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR
HEALTH PROPAGANDA

Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

For Particulars Apply to:—THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India].

Printed & Published by Dr. P. Venkatramayya, N. D., D. M., Genl. Secy. I. N. A
at the A. G. Press, Bezwada.

In particular,

[a] Through the medium of books, journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living,

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you want to be a MEMBER

Annual Subscription Rs. 3 only.

Members will get copies of

INDIAN NATUROPATH FREE.

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor : Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

Editorial Notes	...	...	...	81
Wet Massage or Piecemeal Cold Friction Bath	...	...	...	83
Cosmotherapy	...	...	...	84
The Vitamin Scare	...	...	...	85
Essay or Vivisection	...	...	...	87
The Truth about Food	...	...	...	87
Raw Food	...	...	...	90
Are Drugs allowed in Nature-Cure	...	...	...	92
Letters to the Editor	...	...	...	93
News and Notes	...	...	...	94



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8 0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for the Indian Naturopathic Association.
Inland Rs. 3-0-0 foreign Sh. 6, \$ 2;
Magazine free to the members.

To Our Readers

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers, who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$ 2

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—June, 1939.

No. 6

EDITORIAL NOTES

CAN FIGURES LIE?

(with acknowledgments to
Mr J W ARMSTRONG)

This question was the title of an editorial in the *Hindu* recently; an instance was given there to prove that figures can be made to lie; figures were published by some interested persons to prove that alcoholic drinks are not inimical to length of life, but that abstinence from them is!

The truth is that figures do often lie, because the man that collects them conceals some facts and falsifies others. In fact we find enough evidence to prove that statistics is only an extra weapon in the hands of the enemies of truth.

Students of the vaccination question will know that the official figures showing deaths from small-pox among the vaccinated and the unvaccinated are not honest. At one time it was glibly denied that sanitation and personal habits have nothing to do with the mortality—that it is purely a matter of vaccination or non-vaccination; this falsehood is being repeated by the Indian enemies of health; in Europe they know better. But when figures of small pox deaths are given, it is assumed that all people are equally liable to take the disease, whether they live in clean and airy houses or in slums, and whether they are rich

enough to afford good food, or so abjectly poor as to have to subsist on what is not food in a hygienic sense. It happens that the well-to-do are also believers in medical shibboleths, while the poor have no such belief. So it is a mere coincidence that more unvaccinated people die—if that be so—of small-pox. The truth can be ascertained only if figures are given *separately* for each class of people.

Of course there are other ways in which the figures are falsified. One of these is diagnosis; if a vaccinated one dies of small-pox, it is set down as chicken-pox or measles—anything but small-pox; and the reason is that 'since he was vaccinated he could not possibly die of small-pox!' Figures lie, because the men who prepare them are liars.

Another instance where official statistics are deliberately falsified to serve the ends of a class is in the case of diphtheria. When antitoxin for preventing the disease was introduced, the deaths from the disease actually rose 25 per cent above the previous rate. To save the inoculation from reproach the department introduced a new method of diagnosis, the bacteriological. If any one having a simple cough or cold was found to harbour the bacillus of the disease, the case

was diagnosed as diphtheria; in fact all kinds of bacilli are normally present in the bodies of those that are healthy or at least not sick with the disease in question; as these patients do not die, their number helps to show the diphtheria death rate as less than it really is.

In the same way false statistics are prepared in order to save from discredit every medical fad which the enemies of health have once succeeded in getting accepted. In the case of lock jaw—called tetanus—the failure of inoculation is concealed by juggling with the figures, adding to the list, cases which formerly were not diagnosed as tetanus, and which are non-fatal. The same is the case with enteric fever; in the army the medical subordinates are literally ordered not to diagnose enteric fever where the orthodox inoculation has been made. But instances are occurring to prove that the inoculation is no protection; men that were inoculated many times have fallen ill and in a large percentage of cases the illness was fatal. The medical mind proceeds on the principle that the credit of inoculation must be saved at all costs.

The invention of statistics was therefore not a good thing. Where the preparation of statistical figures is in the hands of interested parties, they cannot possibly be reliable. No machine has yet been invented, which will give us honest figures. Either statistics must be abolished, or their preparation must be entrusted to other than those who have a motive for falsifying them.

* * * * *

Readers must have been both surprised and shocked on finding in the May issue the disgusting article entitled 'Nature's Conquest of Disease' from the pen of Dr. Agarwal, who,

it is known, is not a Naturopath. I have to tell readers now that I was myself surprised and profoundly shocked.

By the negligence of the manager of our Office at Bezwada — which is about five hundred miles from Pudukotah — this article crept into our journal, and we assure our readers that this kind of insolence on his part, will not be repeated.

I take it that no reader of this magazine would be misled by the article. What I said of Mr. Armstrong's advocacy of urine applies more strongly to this old—new error. The author claims that the methods are successful, but Nature-cure is not opportunistic; a similar "success" does attend every medical measure but we know that they are unscientific; the law of dual effect that was taught by the wise Dr. Lindlahr is our guide in such perplexities; we know the immediate effect of an utterly evil thing may be apparently good; but we do not on that account admit it in our practice. We consider only the later effect. For this reason we do not admit as a remedy anything that is foreign matter. We are free from the delusion that the immediate effect is the only effect to be considered.

Nature-Cure stands for certain principles, and the chief of them is **Cleanliness**. It may be said that we are 'pre-judiced.' But in this the prejudice—if so it can be called—is just a healthy and natural instinct. In the same way we are 'pre-judiced' against garlic, tobacco, meat and fish. Mr. McCann, whose letter appeared in this issue, rightly remarks that death is preferable to taking such nasty things, and hopes that a Naturopath would ever be guilty of such filthy practices.

WET MASSAGE

or Piecemeal Cold Friction Bath

By A HYDROPATH

It was shown in my last article that the Spinal bath rouses the bather's natural self-healing power from its lair in the nervous system; the bath sets it working again, strengthening and cleansing the body. Patches of inflammation or stagnant blood anywhere in the body, are healed more or less and digestion is improved. But to help the vital power to get full possession of the body it is necessary to take a supplementary bath. The best bath for the purpose is the Piecemeal cold Friction Bath. This is a highly refreshing bath and is suitable even for the weakest.

In this bath are combined the virtues of cooling and massage as the title will suggest and hence the good effects are certain. The ordinary dry massage needs special skill and even then it cannot equal this bath as a curative measure. The chief point in this bath is that only a part of the body is wetted at a time, the rest of the body being kept dry and warm as far as possible. This bath also gives quick relief from the smart of mosquito stings, itching on the skin from any cause, and other local troubles. The Abdominal Wet Massage, which is part of this bath can be practised separately also, with great benefit in most cases. The following gives the method of taking this bath as detailed by Dr. Sarma K. Lakshman in his book 'Practical Nature-cure.'

"First wet the hands and rub them with one another, till the dirt

comes off, and then wash and dry them with a dry towel. After letting them get warm again, rub with the wet hand or hands any other part of the body. Go on rubbing till the water nearly dries up, and then wet the hands and rub again, until the dirt, if any, comes off. Then wash off the dirt, and dry the bathed part with a dry towel. In the same way bathe every other part of the body, one after another.

"The male bather should not forget to wash and cool the inner side of the fore skin covering the end of the sexual organ by pulling it back for the purpose. He should also gush the foreskin for a minute, after pushing it forward again. This is called the Jala-Sparsa. Ofcourse in the case of children, where the foreskin is not likely to be detached it ought not to be pulled back unless it is found detached.

Those who are of delicate health and especially those who suffer from cold hands and feet, should bathe only the parts of the body above the knees at first, and wait till they get warm again, before bathing the parts below. In any case they should leave the feet alone, and bathe them separately afterwards. Or they may finish the whole at a stretch, and warm themselves again by lying in bed under blankets, by taking exercise, or by walking in the sunshine."

COSMOTHERAPY

Is food reform necessary?

By Prof. Edmund Szekely, S. C.

There are many eminent authorities who say that no radical reform of our diet is necessary. What was good enough for our fathers, grandfathers, and great-grandfathers is good enough for us. Can their argument be sustained? If we examine the problem we find that they are quite wrong, for the foods which their grandfathers ate are in reality by no means the same as our own today. For instance a hundred or two hundred years ago many foods did not exist at all which are now staple foods for us. A few centuries ago sugar was unknown, and until quite recent times sugar was a luxury, found only on the tables of the rich. Our ancestors did not eat *white* sugar, they ate honey when they needed something sweet. Nor did white wheat flour exist a few centuries ago. Our forefathers used the whole wheat ground between stones. They ate bread which was brown rather than white. And the same is true of hundreds of preserved foods; they simply did not exist. Our ancestors ate far more wholemeal and far more simply than we do. It is, true that they ate meat but it was fresh meat, not the terrible frozen and tinned meats full of chemicals which are consumed today. This does not mean that the eating of fresh meat is advisable, but fresh meat is certainly *less* bad than tinned meat which contains chemicals and is old. The foods which our ancestors ate were not these terrible foods, but simpler and more wholesome foods. It is easy for us to replace white sugar with honey and starchy white flour with wholemeal flour, and instead of meat there are fresh eggs, fresh dairy products, nuts, dried fruit and peas, beans, lentils, and soya beans. At the very least we must return to the simple and more wholesome diet of our ancestors. Their relatively simple diet has turned into the artificial and very complicated diet of our present civilisation. We must not forget that in olden times products were consumed from peoples' own

gardens and their milk and milk products came from their own animals. They ate fresh, simple and in a large measure, natural foods. But we now always go to a shop to get artificial, chemical tinned foods. Where are our trees gardens and cows? They are very few and far between, particularly in towns. From this point of view our diet is much inferior to that of our ancestors. Our present diet is inferior from another point of view. The soil of today is excessively exploited and the fertility of the earth has been used up. The mineral wealth of the earth is exhausted and the fruits and vegetables which now grow in the earth, though they bear the same names as they did in the days of our ancestors, are not in fact the same. For it is not the name but the material content which nourishes. If today we were to eat only those foods which our ancestors ate we should starve. But our ancestors were pretty healthy specimens and did very well on their simple diet. Why should this be so? It is that the products they ate were superior in value to the ones of the same kind which we eat. The value of the soil was greater then than it is now. It is now very rare to find the really fertile soils which existed in large quantities in the time of our ancestors. Another thing; our ancestors used *natural* fertilizers for their soil, while we put into the soil all sorts of chemicals which help to make our soil inferior. So whether we look at the problem from the point of view of modern dietetics or of modern agricultural science, we are forced to the conclusion that a reform in diet is necessary and indeed long overdue. The argument that what was good enough for our ancestors is good enough for us does not hold water, for the whole situation has changed. We do not eat the foods they ate, and if we did they would be of inferior quality owing to the steady impoverishment of the soil. There is an interesting chapter on this problem in Plimmer's book

"Food, health and vitamins" Our over-civilization has not only stolen away from us the fresh air, the sun's rays and sun-irradiated water of lakes and rivers but has also robbed our foods of their good qualities. The quality of our food is debased and this is a great menace to health. Every year that passes sees a deterioration in the quality of the food supply. Foods are becoming more and more artificial, less and less valuable, and more and more dangerous to human health and longevity. The danger is great. Caligula the Roman Caesar said: "I wish all Rome had only a single neck so that I might cut off its head and be rid of all my enemies at once." If we on this analogy search for the enemies of health shall always find that the enemy is one—our artificial and complicated civilization. There are too many machines and too many superfluous objects, many of them injurious to health. To civilization and the machine age we owe the loss of our vitality, the shorter span of our lives and the majority of our diseases. Man progresses to certain suicide. Our terrible artificial and unnatural civilization leaves no precondition of health intact; it contaminates and distorts everything, depriving us of fresh air, sun, and water, also our

natural foods and all the influences which are the most fundamental necessities of health and life. Radical reform is necessary; reform in every sphere of life, reform in our foods, reform in our enjoyments, a reform in everything. Everything is now un-natural and bad.

The German proverb says "Man is what he eats". The most urgent reform perhaps is the reform of diet. But this is not the only reform necessary, there are many others as well. If we do not reform, it spells not only suicide of the individual, but the gradual decline and extinction of the whole race. Dietetic reform is an imperative duty towards the human race and towards posterity. It is the duty of every citizen who loves his country and of every human being who loves mankind to apply himself to this great problem of diet and to help to show the people the only road which leads to health, happiness and length of life.

[The above article deals with the question as it faces the western or white peoples; but in many respects the question that faces us is similar; in any case the principles are the same.] (*The Editor.*)

THE VITAMIN SCARE

For some years past vitamins have been all the rage. The medicine makers and trade has found a new line of exploitation; they have managed to put upon the market lots of bottled stuff represented to supply this or that particular vitamin, and the medical practitioner—who has never been trained to prepare his own medicines and who is always led by the nose by the medicine dealers—has begun to prescribe them.

This is what is to be expected in the case of the blind followers of so called science. But better sense ought to be shown by those who really

belong to Nature's School. Science has always been a trumpet. The catalogue of her errors in the past is immense, when she discovers an error she does not acknowledge her guilt in having misled the people. There are even now innumerable crimes against truth, of which she remains guilty and unashamed. Nature healers who are worthy of the name ought to be aware of this position.

The true scientist is an extremely rare animal; science in practice is a method of getting on in the world; this does little harm in the im-

personal sciences. But it is not so where human well-being is concerned. Even in such an objective science as economics there is the personal equation. In the hygienic sciences it is worse.

Do we know how these vitamins have been discovered? Are the experiments on which these discoveries are based rightly designed? Are the results arrived at by the investigators justified by the evidence of the experiments?

All the experiments for vitamins are carried out upon animals. In 'Practical Nature-Cure' it has been shown that these experiments are inconclusive even to the extent of throwing light on the right diet for the animals concerned. But on the strength of these experiments it is claimed by the whole horde of exploiters that human diet must be altered according to these findings.

Dr. Bayly points out that even among the experimenters there are some that have candidly admitted that experiments on animals are inconclusive, and that reliable rules of human diet can be framed only after experiments on human beings. In this connection Dr. Lindlahr's wise words are instructive; he pointed out that vitamins are not isolated in Nature, but associated with the other constituents of food, chiefly the organic salts—the ones that give to each food its special taste—and that very probably these salts are the natural carriers of the vitamins.

But the tendency of most naturopaths is to blindly and uncritically copy all that is being taught about vitamins. The learning that concerns vitamins has already grown to an absurd size and tends to madden, rather than reassure, the genuine seeker of truth.

We shall be able to preserve our sanity, if we consider in what way the vitamin theory corroborates our own, and if we disregard it in so far as it seems to go beyond it. To the extent that the new knowledge serves to confuse and perplex the Nature-Curist it may be safely treated as trash.

The question deserves further and more detailed consideration. For the present it may be enough to state that the new knowledge serves only, to corroborate the rule of 'wholeness' that was laid down by our pioneers; wholemeal flours, unpolished grains with even the skins on — whenever possible — vegetables cooked gently and conservatively, and unrefined sugars were advocated by them; fruits and nuts were given precedence over all else. These foods are now found to be the real foods, as compared with those that medical science either recommended or at least failed to condemn when vitamins were unknown.

We may therefore refer to the new teachings of medical science for the purpose of showing that we were right at a time when the medical profession was in the wrong. Beyond that we would do well that the theory as unproved; that of course does not stand in the way of our conducting experiments on ourselves on the right lines. In any case we should not approve of commercial stuff represented to furnish this or that particular vitamin.

On this question it is desirable that readers who have studied it should come forward with their opinions; if these are briefly and categorically expressed it would be practicable to insert them in this magazine for the benefit of other readers.

ESSAY ON VIVISECTION

(From 'The Abolitionist')

"There is no reason why man should be allowed to torture these helpless animals, any more than a strong nation should dominate a weaker country.

" Yet, supposing, as so many people maintain, that vivisection is really practised solely for the benefit of mankind, and not for commercial interests, and supposing also that the cruelty involved is slight compared with the successful results, and that mankind is at last finding the real causes of disease, there still remains that all important question — is it Right to mutilate animals for the benefit of man? When was such a privilege even given to man? When was permission to torture and kill those weaker than ourselves granted? In the minds of some of us the answer is clear and obvious— NEVER! — never has the selfish egotist been given permission to overrule all others less fortunate than himself for his own personal interest.

"That sin of sins, the undue love of self, with the post-poning of the interests of all others to our own" (Trench).

The above quotation is from a remarkably well-composed essay entitled 'Vivisection, its past, present, and future.' The essay was written in 1937 at St. Christopher school, Letchworth, by Rosemary Bayly aged 15½ years, daughter of Dr. and Mrs. M. Beddow Bayly. It is divided into four parts. Part I is on 'The work of Louis Pasteur'. Part II is devoted to "some other vivisectionists." Part III provides a glimpse of "Vivisection To-Day" Part IV is headed "The Future of Vivisection" and gives an admirable summary of the case against that cruel practice. This is now obtainable in pamphlet form and copies of the pamphlet may be obtained from the B U. A. V. Office, 47, Whitehall, London, S.W.1. price 3d each, post free.

THE TRUTH ABOUT FOOD

By L. K. S.

The medical view that food is the source of vitality has been shown by Dr. Dewey to be without scientific foundation. Hereward Carrington elaborated the point in his great work on fasting, which unfortunately is now out of print. Dr. Hindhede proved conclusively that our protein requirements are far lower than those prescribed by medical science. The truth that very little food is needed has been many times verified by Dr. Sarma K. Lakshman. At one

time for four months he subsisted on one meal a day consisting of one potato—steamed or baked—and half a cocoanut sweetened with red sugar.

The truth however needs to be established by experiments on themselves and their children by a number of experiments. The following account of a perfectly successful experiment on a boy is taken from 'Health for All,' which must be of profound interest to our readers, having regard to the views

of Dr. Ackroyd, which are being published in the dailies.

Readers will take particular note of the fact that orthodox medicos are so solicitous about their prestige, that they refuse to accept the challenge to investigate the facts, so as to confirm or disprove the genuineness of the experiment.

'Christopher Bosanquet, a member of the 'All for Health Club', was awarded the prize for his Happy Snap, which appeared in the January 1938 issue of 'Health For All'. Now he is known as 'The Perfect Boy', and a number of articles about him have already appeared in the Press.

"Christopher's meals are very much simpler, and very much less in quantity, than any meals suggested in 'Health For All' and yet he is a grand little boy. When meeting him as a complete stranger, he gives a delightful impression of friendliness and ease, and even the publicity that has been focussed upon him seems to have left him quite unspoilt, although at first he had to 'put down' a certain amount of chaff from his elder sister.

"In appearance he is a fair, well-made, healthy-looking youngster, and gives the impression of being strong with plenty of reserve. An impression which, judging by his achievements in such things as wood-cutting, foot-ball and especially, long runs at his school, is apparently quite true.

"Christopher has the advantage of living under very nearly ideal conditions, for his home is a log house in the middle of a wood in the heart of the country. Most times he sleeps in a tent in the garden, and he is able to keep a variety of pets, such as white mice, rabbits and doves. All children love climbing trees, and he

has a little eyrie in one tree where he could also sleep."

"He walks $1\frac{1}{2}$ miles and cycles 2 miles each way to school every day, returning home about 6 p.m. Every morning, before dressing and after his physical exercises, an important part of which are breathing exercises, he has a bucket of cold water thrown over him."

"For purposes of comparison it may be interesting to note that his measurements are as follows:

Height 4 ft 7 in Weight 5 st. 3 lb. (in clothes). This is about the common average given for his age, but the 'average' is of course calculated from normally fed (or overfed) children, and there is no evidence to show that the accepted average is of any special value.

Chest $27\frac{1}{4}$ in. (exhaled) and $29\frac{1}{4}$ in. (expanded) This is a very remarkable expansion for a boy of his age.

Age 10 years 3 months. "Christopher's meals are arranged on the following plan.

Breakfast. One kind of fresh fruit (eg., two apples, or two oranges, or $\frac{1}{2}$ lb grapes); also sometimes, about two tablespoonfuls of yoghourt.

Midday. Raw salad (eg., chopped cabbage and tomato) and, sometimes, a baked potato, followed by an orange or apple if wanted. This is provided by the school.

Supper. cooked vegetables (eg., baked or steamed vegetables or vegetable pie with thin cheese and wholemeal crust), or fresh fruit or dates and bananas.

"He also has a spoonful of honey each day, and drinks only water, and then only between meals. Incidentally, his mother says, that the medicine chest is now empty and that christopher just is not ill! Minor

(2)
over indulgences at parties, etc., may result in temporary upsets, but these are easily corrected by a short fast.

"Mothers who wonder whether their children are having enough, should compare their own children's meals with what this boy eats.

"A very remarkable fact about Christopher's meals is that he normally has no cereal starch and no special supply of protein as such, except the very small amount of both contained in the crust of the vegetable pie, and even this crust is only a very occasional part of his meals. He also has practically no free sugar, only the natural sugar from fruits, etc., and yet his development is normal and his energy and health outstanding.

"When he goes out to tea, or visits friends, he eats bread-and-butter, jam and cakes. But this is a rare event, and while it gives him the small pleasure of variety, he actually prefers natural food.

"Though he never ate meat or fish, up to the age of about $4\frac{1}{2}$ years, Christopher had milk, bread, cheese, eggs and cakes, etc., and ate a lot more than he does now. He always had fruits and vegetables.

"At about $4\frac{1}{2}$ years, after his father had been convinced and inspired by reading Ehret's book, Christopher left off eating bread and gradually drank less and less milk, and the quantity of foods was gradually reduced all round until, about two years ago, he arrived at his present amount. His father finds that an increase in the quantity and complexity of Christopher's meals has an adverse effect on his sense of happiness and well-being, and also on his rate of development.

"Sir Leonard Hill wrote an account of his scientific examination of Christopher, which was published in the British Medical Journal. Several doctors and scientists then wrote to prove the case false. They have proved by various calculations, to their own complete satisfaction, either that his father gave wrong information about what he eats or else that the boy is getting food on the sly! After meeting Christopher and his father one can only say that either suggestion appears to be merely a rather foolish 'get out'. Christopher gave me every appearance of co-operating willingly in the meals he ate, of having a very clear understanding of why he ate them, and also of having a very happy relationship with both his mother—who is an excellent cook—and his father—who is obviously not the man to seek notoriety by giving false information. The father considers that as the human body is an electric machine, deriving energy from the sun, the oxygen in the air, and also from other known and un-discovered vibrations and rays, there is no true scientific justification for calculating the body's needs only by calories. He says that, if one enjoys perfect health, one's need for food is much less than if one's health is of the usual type.

"Most people over-eat from habit and greed, rather than from hunger. Also, a large proportion of their 'food' is unusable by their organism.

"One of the reasons for the expert's scepticism is based on the fact that the official calorie value of Christopher's meals is less than half what they calculate a normal child of his age and weight would need. They also prove by calculations and

chemical data that Christopher could not possibly be growing on the quantity of protein taken: in fact that, on the contrary, he must actually be fading away!

But the truth is that he is thriving, and it would be the simplest thing in the world to make a thorough scientific investigation into the whole question, removing any doubts and discrepancies, and collecting as many facts and figures as any one needs completely verified, because, as Sir Leonard Hill has written in the British Medical Journal, the boy's father has expressed his willingness to have an independent investigator living

with Christopher for a fortnight of his holidays, who could see for himself that Christopher is not stuffing himself on the sly. But so far that offer has not been accepted!

"It looks as though the medical profession were anxious not to risk even the possibility of proving to themselves that their standards of diet are wrong!

"I hope that parents who, hitherto, have felt dubious about the safety of feeding their children according to Diet Reform principles will find the above startling evidence of its possibilities of great help and reassurance".

RAW FOOD

A Review

A book entitled 'Universal Uncooked Food' by Dr. B. S. Gopala Rao of Rajahmundry has been received. I welcome the book as a statement of the claims for the use of raw foods. That raw food has a place of honour in Nature-cure is not to be denied. Under the title of mucus less diet it was first made popular by Prof. Arnold Ehret.

I venture to suggest that the word 'universal' in the title is inaccurate; the article on 'why so many raw-fooders fail,' which was given in the May issue, will go far to show that raw food cannot in practice be universal. It is true as Louis Kuhne says that the original nature of the body and of life is not lost by civilisation; because it is not lost, it is possible for every one to return to Nature, whatever may be the state of his health. But it does not follow that nature is wholly unaffected by

generations of unnatural living. The truth is, we live in a world that is wholly governed by the great Law of Relativity. The change from cooked to raw food is an experiment. The results must and do vary greatly, according to the constitution of the experimenter.

It is a fact that Nature-cure does not effect a complete restoration to normal health in all cases. Where there have been causes dating generations back, resulting in severe back encumbrances and involvement of the whole digestive machinery including the bowel, the utmost that can be expected is a new lease of life, with a very considerable mitigation of the disease, or a retardation of its progress; this desirable effect has a time limit; when the vital energies begin to decline, naturally the disease will resume its virulence, and slowly or quickly assume destructive forms

THE INDIAN NATUROPATH

91

and that will be the beginning of the end; even then it may be possible to pull on and to retard its process by irreservedly surrendering to Nature and practising non-violent methods of co-operating with Her. Since we are never in a position to bargain with Nature, we must thankfully accept whatever benefit She confers and submit to the inevitable. In cases of this sort an experiment with wholesale raw food is likely to prove a failure. Besides, there are psychic factors to be taken into account. Children of such persons — if they have been brought up druglessly — or their children are certainly fitter for such drastic experiments.

The author seems to overstate his case in many places. He advocates a sudden change from cooked food to un-cooked food. This may do more harm than good. As advocated by Mr. T. De La Torre in his article which appeared in the May issue of this journal, it is always safe to adopt raw diet by stages. Also the author characterises cooked food as dead food; it cannot be completely dead. Conservatively cooked food is not dead food; it may be inferior to raw food in quality. Of course raw food is very useful as medicine in times of sickness. In the January issue of 'Nature's Path,' is mentioned that an obstinate case of pyorrhea was cured in a few months by subsisting on fruits and vegetable juices.

This writer is strongly of opinion that the vitamin theory as applying to human beings has not yet been scientifically proved. But when one refers to the conclusions based upon that theory, he must state them according to findings of the experimenters. The question whether vita-

mins are lost by cooking is not to be answered by a simple 'yes' or 'no'. The consensus of opinion is to the effect that the loss of vitamins by the right methods of cooking—conservative and non-violent cooking—is not so serious as not to be made good by the eating of a raw salad and other devices. Here again we must remember the law of Relativity.

The author's criticism of milk seems also to be inaccurate. Here again we are under the sway of Relativity; "सर्वं हि दोषेण धूमेनाग्निं रिवावृताः"—all undertakings are enveloped in evil, as fire in smoke" To renounce milk and its kind is ideal. But in practice it is difficult. The author himself gives, in an appendix on page 210, perfectly reliable evidence to the effect that raw milk has a very high dietetic value, and that it is chiefly boiled or pasteurised milk that is unbalanced and bad for health. Even 'Mahatma' Gandhi has not succeeded in eschewing milk. It is not safe to be dogmatic on the subject of milk.

On page 118 the author remarks that "the present books on Nature-cure are all written by western writers according to the conditions that exist in those climes and countries." He does not give credit where credit is rightly due. Dr. Sarma K. Lakshman, the president of the I. N. A. and the Editor of this magazine elaborated a practically new system of baths and other methods of water-cure so long ago as 1920; this system was made available to the Andhras by a translation entitled 'Lakshmana — Jala — Chikitsa.' His 'Practical Nature-cure' is now in its fifth edition. His Spinal Bath, Piecemeal cold Friction Bath, Abdominal Wet Bandage and other methods are much

quicker in action and thoroughly suitable to our climate. But it is very likely that the author was not wilfully unkind or ungenerous, but that his memory was at fault.

In conclusion I may safely say that the subject of raw food is not one to dogmatise upon. It is true that it is of very great value; but it seems to be even more true that there are limitations to its practical usefulness. And it is important for the follower to know these limitations; we cannot come to a conclusion without more abundant evidence. Followers must make experiments for at least a decade and then report their experiences; reports of failures would be even more valuable than those of success; it would not do to ignore the failures; the details of such cases must be calmly studied. Thus we may arrive

at conclusions, that will blaze the track for future followers. A one-sided presentation may do more harm than good. For it is a mistake to assume that health or cure can be won by taking or doing certain things. The best diet and the most effective baths must fail, if the invisible who is within rejects the food, or refuses to react. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन 'To act is within thy competence, not to stipulate for the reward thereof.'

The book consists of about 170 pages of original matter; there are appendixes consisting of letters and opinions, making up 222 pages; the price is not mentioned in the book. It is available from the author.

I wish the author and the book every possible success.

L. K. S.

ARE DRUGS ALLOWED IN NATURE-CURE?

Madame Mira Louise, a Nature-Healer of Australia, has sent us copies of three "Health Maps," each dealing with a particular health-problem. On the whole we approve of the instructions given in them. But we should be failing in our duty if we ignored what seems to us to be an error, and a serious one, that finds in one of them, which relates to 'septic' tonsils. It is there said: "An attack of quinsy can be prevented, if at the first sign the throat is painted with tincture of iodine and glycerine in equal parts." Dr. Lindlahr has shown in his 'Iridiagnosis' that every drug has an affinity for a particular vital organ, and that disease of that organ results from the retention of the drug. External applications are no exception. Lindlahr expressly mentions painting of iodine on the skin as producing evil effects of a serious and chronic nature. The

Law of Druglessness is the foundation of Nature-Cure; if it be infringed in one single instance, then the principle is weakened, and the tendency will be to infringe it more and more, and then Nature-Cure will cease to exist. Opportunism is a sin in Nature-Cure. Followers must beware of violating this fundamental law; they should rather suffer, than be relieved by the use of a drug, which is foreign matter. A little familiarity with the details of Iridology is likely to be useful in this respect. Nature-Cure ought strictly to be a method of dispensing with doctors of all kinds. But if any one sets up to be a doctor for others, he must know all that has been discovered by the pioneers, at least in respect of things that ought not to be done. We appeal to Madame Louise to reconsider the prescription and to adhere strictly to the law of Druglessness always.

Letters to the Editor

I

Dear Sir,

In reading over your Editorial Notes for May, you mention the fact of Dr. Armstrong advocating drinking of one's own urine during a fast.

I have never heard that human urine was useful as medicine, but I know personally that urine from a young bull is used very extensively in Burma by the Burmese physicians. The Burmese have faith in this cure especially in cases of paralysis. Furthermore, I have been told by a Chinese physician that in certain diseases they use human excreter after mixing it with a certain kind of bamboo. The bamboo is buried in a pit of human excreter and left to rot for years, after which it is taken out and the rotted bamboo mixed with the excreter is given to sick people.

I mention these two instances to show to what extent weak man is prepared to go, to get a cure.

But what man who has any sense of decency would use the waste matter of living things when he can procure herbs and fresh vegetables and fruits which contain all the medicinal values in the world? What the fruits and herbs can't cure, nothing else can. Death is preferable to taking such nasty things as offal and I hope no Naturopath will ever be guilty of having recourse to such filthy practices.

Yours truly,
W. R. Mc. CANN,
Excise. Naturopath,
Poungde, Burma.

10-5-39.

II

Dear Sir,

A friend has sent me a copy of the Indian Naturopath of February, 1939 and I take this opportunity of expressing my appreciation of your excellent publication and of tendering my sincere congratulations upon the high standard maintained throughout the magazine.

It may surprise you to know that in Australia we are engaged in the same fight against vested medical interests which suppress any criticism of the obsolete methods used in treating the sick of this country.

One result of the newspaper publicity, which gives ONE side of the question only, the medical man's is that the various officials of the Road Broads and councillors are giving their financial support to the immunisation against Diphtheria without knowing the principles behind it or the disastrous after effects that follow in its wake.

The ignorance of the so called educated people is appalling and you will get some idea of the way the people are duped when I tell you that we have an average of between 700 and 800 children waiting to get into our Children's Hospital to have their tonsils removed.

That correct diet would cure every child is well known to all Nature Curists and although I offered to instruct 20 mothers per week in the correct methods of feeding the children who are waiting for this unnecessary operation, the offer was rejected by the Hospital Board on the grounds

that "once the children came to them for treatment the authorities could not refer them to an outsider".

As our (ill) Health authorities have no treatment for enlarged tonsils except operation it is obvious that to have dieted these children and cured the so-called septic tonsils would have robbed the Hospital of so many patients. The Hospital authorities were not prepared for that to happen for reasons that need not be mentioned here.

I have commenced a series of lectures dealing with immunisation and if any of your readers would be interested I would be happy to send an account of the debate that took place in the Perth Town Hall on March 30th last.

During one of wireless talks I mentioned that I received a copy of your paper and when I announced my intention of writing to you, many people phoned me asking to convey greetings of good will on their behalf.

Under separate cover I am posting a set of Health Maps which have been sold extensively throughout this country, also two copies of my book, *The Child's Highway to Health*, and in asking you to accept these small tokens I do so with the firm conviction that the time is fast approaching when Pasteur's methods will be abandoned and the cleaner, saner methods of Bechaump will be raised to their proper place in the scheme of things.

To that I join forces with you and if at any time I can be of service you have but to call and I shall answer.

Yours in Service,

MIRA LOUISE,

Principal, Mira Louise Health Centre,
6th Floor, Yorkshire House,
194 St. George's Terrace,
Perth, South Australia.

18th April, 1939.

News and Notes

Doctors expose Gutter-Medicine

The 'Radiant Health Messenger' for April—an Australian Magazine—gives an extract from a petition by Doctors against compulsory "immunisation" for diphtheria. The facts disclosed show that the gutter-medicos do not act in good faith within the meaning of our Penal Code; for real good faith implies "due care and caution." "Immunised" children die of the disease everywhere, proving that the inoculation is useless. "Diphtheria has practically disappeared from Sweden, although no immunisation has been practised in that

country. It has become more severe in France and Germany, despite the inoculation of hundreds of thousands of children in these countries. If English towns are compared, it will be found that those that have never practised immunisation have come off far better as regards diphtheria than those which have been practising this system for a number of years." And details are given, which bear out this statement; Northampton, Leicester, Nottingham and Glasgow with little or none of this gutter practice are shown to have fared better than the gutterising towns, Birmingham, Manchester, Liverpool, Edinburgh

and Aberdeen. Rightly the magazine remarks that the idea of immunisation is at the best a lazy man's way; we must say a lazy man that prefers to bathe in a sewage pool that is at hand, because the river of clean water is 'too far off'. We would not mind the Honorary Dr. Rajan and the Premier bathing in cess-pools, provided they recognise the right of better men to refuse to do the same.

* *

Our Magazine

The 'Radiant Health Messenger' of Australia reviews our February issue as follows:

"The February 1939 issue of this magazine contains fine articles on Vaccination, Eye Exercises, Raw Milk and the Truth about Pasteur, showing that India is meeting the same problems that Australia is, and that Naturopaths are as earnest in getting the true facts before the people of India as they are everywhere else. We shall be pleased to have this up - to - the - minute on our exchange list, and to use an article occasionally for the benefit of our readers in these southern lands." What will the Editor think when he sees the disgusting article at the end of our May issue?

* *

An M. D. Defends Fasting.

The "Health For All" for May has an article on Fasting by George S. Weger, M. D. He proves that fasting is the nearest approach to a cure all that it is possible to conceive of in this world of relativity, and answers objections. The writer fully corroborates every sentence in the chapter on Fasting in the Editor's *Practical Nature-Cure*."

Diabetes.

In the same Dr. Stanley Lief writes on Diabetes and its cure on strictly natural lines. He remarks that the cure of the disease is difficult or even impossible where the patient has suffered insulin injections under the allopaths. He also says: "Remember, diabetes and all symptoms that accompany the condition do not come in a day. They are the cumulative effect of years of wrong living, and the consequences of such abuse cannot be cleared up in a short time." That is, the patient must keep himself in discipline all the rest of his life, observing all the restraints and avoiding all excess.

* *

Fluorides.

Inorganic minerals are inimical to health, as they tend to be retained in the body. Medical confirmation of this teaching of Nature-Cure is to hand in the declaration by some medicos that *fluorides* in well-water are deleterious, and they propose to neutralise them by other chemicals; but that way fresh dangers may arise. We can not guess how long it will take for the allopaths to discover that *all* inorganic chemicals are inimical to health, probably they will never do so. So long as laymen are content to rely on Doctors—of *whatever* persuasion — abuses are sure to prevail. Even in Nature-Cure a tendency to abuse does prevail, because the patient does not seek to become his own Doctor, and the Doctor does not seek to make him so. Where a system is practised for profit, there is a tendency to exploit ignorance, and even to corrupt the art and falsify the science.

* *

Hot Baths for Health

Readers of 'Practical Nature-Cure' may know that hot baths are serviceable and even necessary in many cases. Confirmation is to hand in the February issue of 'Nature's Path' of America. Dr. Benedict Lust writes under the heading 'Fifteen years younger in four weeks,' strongly recommending the 'Japanese Bath,' which is simply a hot bath. He mentions that by taking these baths daily the Japanese soldiers were in excellent condition throughout the Sino-Japanese war in 1894 and 1895. The bath produces an artificial fever, which burns out the poisons and wastes of the body. Dr. Lust ridicules the objection that the bath is weakening; he realises the truth that is enunciated in 'Practical Nature-Cure,' namely that HEAT IS LIFE. He says, the time spent in taking the baths is paid back a

hundredfold in the form of years added to your lives.

The Fool's Reason

"When you do not quite know what ought to be done, the best way is to do nothing at all," said Napoleon. But this implies a doubt of one's own fitness to decide difficult questions; such a doubt never comes to a fanatical tyrant, which Dr. Rajan is. The capacity to feel doubt is a virtue in those who have the power to coerce the wills of men. Rajan has an "un-answerable" reason for setting at nought the objections of those that do not agree with him on vaccination: 'I do not know of any other less objectionable method'. And this kind of man is a minister, with unlimited powers in his own department, and his colleagues are literally afraid of him! Men like him certainly do not add to the moral prestige of the Congress.

Vegetarian, Frutarian and Humanitarian

(A monthly English magazine)

Its objects are :

To stop slaughter,
Improve Morals,
Develop Health,
Plead for Justice,
For Mercy, Humaneness,
For a cultured Civilisation.

To abolish drugs,
Secure Medical freedom
those seeking to co-operate
with better living.

Lessen poverty.

Yearly Subscription \$ 1.25, Rs. 4.
6 Shillings.

Address:—

Vegetarian, Frutarian & Humanitarian
Lewiston Idaho (U. S. A.)

A Forward Step

The Kurnool District Board passed the following resolution at its ordinary meeting, held on 29-5-39 with Mr. B. V. Subba Reddi, President in the chair.

"In order to encourage hand-pounded rice, no licences should be given in future by the Board for the erection of any new rice-mills, in the Board area."

Mr. A. A. Asthagiri Aiyar, District Health Officer, observed that the resolution would be *ultra vires* of the Rules framed for grant of licences under the Act, to which the President said that the Government would be addressed in the matter.



DR. BABBITT'S Human Culture and Cure

5 parts

In 1 Volume

The standard work
on Chromopathy, which is
indispensable to every home
and which was not available to
the public for a long time.

Dr. E. D. BABBITT.

- Part I Philosophy of Chromopathy and apparatus.
- Part II Sexualogy and Sociology.
- Part III Psychology and Mental Healing.
- Part IV Nervous system and Insanity.
- Part V Diseases of organs and Cure.

576 Pages

150 Illustrations

Will be printed on heavy antique paper and bound in cloth

Pre-publication price (To be paid in advance)	....	....	Rs. 10
Post-publication price	....	....	Rs. 20

Publishers :

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings,
BEZWADA

Regd. No. M. 2170

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR HEALTH PROPAGANDA

Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism, and to work for the re organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

For Particulars Apply to:—THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India].

In particular,

[a] Through the medium of books journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you want to be a MEMBER

Annual Subscription Rs 3 only.

Members will get copies of

INDIAN NATUROPATH FREE.

Printed & Published by Dr. P. Venkatramayya, N. D., D. M., Genl. Secy I. N. A
at the A. G. Press, Bezwada.

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor: Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

Editorial Notes	...	...	...	97
From the watch tower	...	...	...	98
Vivisection—its past present and future	...	...	...	99
How my tooth-ache was cured	...	...	...	102
Letter to the Editor	...	...	...	103
Cosmotherapy and Physical Culture	...	...	...	106
Maternal Mortality in Malay States	...	...	...	108
I. N. A. Gazette	...	...	...	"



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2:
Magazine free to the members.

To Our Readers

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$ 1.

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—July, 1939.

No. 7

Editorial Notes.

The question of Vivisection is inseparable from the whole problem of Gutter Medicine, for which our Congress ministries are even more zealous than the aliens; vaccination and inoculation are the fruits of the extensive experimentation on animals that can possibly be performed only by *Asuras* in human form. The subject is painful beyond all measure. But we need to look it in the face, and know what the evil thing is, so that we may act when the time comes. We are therefore reproducing here in instalments an essay by a school-girl, Rosemary Bayly, daughter of Dr. M. Beddow Bayly, of which copies were kindly sent by the father; the essay will be finished in three instalments.

It may occur to some to ask why we should not confine ourselves to our own work, the study and practice of natural hygiene and healing—why we should concern ourselves with questions in which we are not directly interested. The answer to this is not easy to set forth effectively in an editorial note. I can only lightly touch upon it; Knowledge

is one integral whole; religion, metaphysics, psychology, politics and a host of other kinds of knowledge are related to Natural Living. Already our ignorance of these things has led us astray on questions of health, such as these "vitamins."

Naturopathy teaches that it is not safe to assume that inorganic chemicals can take the place of the necessary food salts. But it seems that the whole learning of vitamins is based on the assumption that inorganic chemicals are as good as the organic food salts. It may therefore be predicted that this vitamin science will be found to be pseudo science. An editorial of the 'Hindu' which we are reproducing in this issue, will be very interesting in this connection.

A bit of news which is reproduced from the same newspaper, will also be interesting as showing that what Nature-cure has been teaching all along is now coming to be recognised by some among the allopaths. But it cannot be expected that they would be logical enough to understand that this new truth is inconsistent with their old errors.

From THE WATCH TOWER

When the Public Health Bill was before the legislature, the Health Department were professing a tactical ignorance of an important fact. That they were virtually dishonest trying to mislead the legislators and the public, is now apparent. Dr. Adiseshan speaking to Public Vaccinators in conference on 18th of June at Saidapet is reported to have said:—

"If as a result of the vaccinators *not carrying out their instructions in regard to the vaccination* process, septic complications set in, and these end fatally or in suffering, that would land the department into trouble by giving a handle to anti-vaccinationists." But while thus admitting that vaccination fatalities have happened and are likely to happen, the enemies of health pretend that these are avoidable by employing a "proper technique." If this be true then there is not the ghost of a reason for the Ministry refusing to accept liability for untoward effects. In our opinion this is false, because no amount of care in the operation can alter the fact that the stuff is simply the excrement of germs, plus the germs, if the filth is unsterilised or their corpses, if it be sterilised. In this connection we are reminded of Prof. Bechamp's extremely simple explanation of a fact which Pasteur and the Pasteurians declared to be a mystery; a simple human being eating regular meals will consume in a few years many hundred times his own weight of food and if all his stools, urine and sweat be collected the total will make a huge pile. Germs are living beings, and eat up food and excrete just like visible animals; the latter do not pile up their excreta in a single place, but the germs eat and excrete *in the fluid medium in which they live*; that is all the difference.

Thus every dose of the pus called vaccine is simply a mass of filth, strictly analogous to that which is daily carried out in conservancy carts. Supposing a scientist tells his disciples that this is the best food, and they eat it, this diet *will* defile the eater, whether the receptacles used be clean or not. I wrote recently that science is a strumpet; those readers—if any—that were scandalised by this heresy would do well to consider these facts. Science is not alone a dirty strumpet, but suffers also from an inflated notion of her own wonderful greatness, and is therefore less scientific than simple common sense. The scientist is the modern Pope, and a far worse one than the Popes that simply burnt heretics.

At the same conference the Director of the King Institute, Dr. Pandit, admitted that "it is not possible to claim cent per cent protection from small-pox through vaccination in all cases, and that the resistance of a person to the disease and several other factors which are relevant, differ in different cases." The former part of the sentence is intended to suggest that there is ninety percent protection, the latter part is left purposely vague; the factors admitted to be relevant include sanitation and other health-conditions, which Governments ought to provide, but will not, because they want all the money for the deadly quackeries of official medicine which is entirely foreign. Why does official medicine shirk a strictly scientific investigation of these relevant factors and estimate their value in giving protection? Men that are confessedly ignorant are allowed to run the health service, with absolute powers that would be dangerous even if entrusted to knowing ones.

Vivisection, its Past, Present and Future

By ROSEMARY BAYLY

PART I

THE WORK OF LOUIS PASTEUR

"The only sovereign judge must be history."—*Pasteur.*

During the latter half of the Nineteenth Century there lived in France a famous scientist who maintained that by carefully observing the reactions of diseases artificially produced in animals the whole of the problem of disease in man could be solved.

Perhaps this was excusable in the Nineteenth Century, as very little was known about disease then, and few remedies were in practical use. So to the medical men of the time this seemed to be the beginning of a new era in medicine and, consequently, they lapped up all that was given to them with enthusiasm, never stopping to dispute the value of this wonderful new discovery.

But now that the whole subject of Vivisection has been brought to light and the futility of it explained both in simple as well as in technical language, it seems inexcusable that it should still be accepted as the only possible way to find the real solution to the problem of man's diseases.

With the introduction of Vivisection into this country many rules and regulations were made by Act of Parliament (1876) and after this time vivisectors had to obtain licences. Under a licence the animals used had to be killed if the pain was likely to continue after the effect of the anaesthetic had ceased, or if any serious injury had been inflicted on them. Unfortunately, the granting of certificates enabled nearly all the regulations to be removed; for instance, a certificate "A" allowed inoculations like those performed by Pasteur to be done entirely without anaesthetics, and in these cases the painful reactions frequently did not occur until several hours, or even days, after the injection.

Even the regulation that required "the immediate destruction of an animal in which severe pain has been induced, after

the main result of the experiment has been attained," was satisfactory only to the vivisector, because very often the result of the experiment would not be obtained until the suffering of the animal had ended in death. However, since these experiments were always performed "for the advancement of medical sciences" dispute was out of the question.

Thus Pasteur became the "Saviour of Humanity" and was acclaimed everywhere with unparalleled enthusiasm.

The first disease that he was really considered to have cured was Hydrophobia, and it was in respect of this disease that he is stated to have said "I call my method perfect". But it was also the disease in which he made some of his greatest mistakes and met with his first great opposition. His life was not all easy-going, but he was clever enough to be able to elude all controversial questions, and thus won favour with the public.

Unlike Antoine Bechamp, whose name is still almost unknown even amongst the most eminent scientists, his chief failing was his everlasting ambition to be great, to have his name known throughout the world; he obtained all this—he had Institutes built which adopted his name, and with one of these Institutes a marvellous chapel was built resplendent with marble, porphyry and lapis lazuli. Nevertheless, again unlike Bechamp, his name is now being murmured with distrust, and the world is at last awakening to the realization of the cruelty and injustice of his life-work; whereas the works of Bechamp are being born again with a new hope, a new spirit of truth which will in the end solve the problems of disease.

Pasteur first obtained the idea of immunity against disease by an experiment

which was performed for the prevention of chicken-cholera. The culture that he used was found to be stale and therefore not very effective, and the chickens injected with it suffered no serious effects, except that it was found that as they had had this disease once in a slight form they were less likely to get it in a serious form when again injected. It was upon this theory that Pasteur founded his "cure" for Hydrophobia.

He experimented with many different cultures before he found one to his satisfaction; his final method of treatment was to take the spinal cords of rabbits that had received injections of virus, keep these for varying lengths of time; then beat them up each with twice its own weight of sterilized bouillon, and, finally, inoculate the patient with this on ten successive days.

Fortunately for him he had one successful case through which he proved the success of the whole treatment. This patient was a young Austrian named Joseph Meister who, apparently, lived through the whole ten doses of the Pasteur Spinal Cord broth.

Unfortunately, however, there was some slight confusion over the question of the madness of the dog that had bitten him, and after a post-mortem examination it was discovered that the dog's stomach contained "hay, straw and pieces of wood"; this was the only proof that could be found to show that the dog was mad, and the ignorant experimenter never even considered the explanation that the dog might have been suffering from starvation.

Often the results of inoculation were less successful and the patients did not survive; but Pasteur was always ready to dodge his opponents' questions and was continually successful in deceiving the ignorant public. To quote Dr. George Wilson: "Pasteur carefully screened his statistics, after some untoward deaths had occurred during treatment or immediately after, by ruling that all deaths should be excluded from the statistical returns which occurred either during the treatment or within fifteen days after the last in-

jection. It is in accordance with this most extraordinary rule that the percentage of deaths, in all Pasteur Institutes, works out at such a low figure."

Amongst these deaths may be mentioned that of King Alexander of Greece who was under the Pasteur treatment when he died from the effect of a bite from a monkey; it must be remembered that very little was said at the time of his death about the treatment he was undergoing, apart from the fact that he was having "expert advice from Paris." Had this been a Pasteurian success no doubt it would have been one of the greatest advertisements possible; but was it ever mentioned as one of Pasteur's failures?

Thus this callous chemist rose to the heights of fame, following a path which entailed cruelty and torment for the animals, and diverted attention from natural disease in man to artificial disease in animals, so that doctors no longer sought for cures but for "preventive" medicines; no longer fought for the lives of already diseased patients, but solely for their own interests in the treatment, thereby bringing medical science down to a commercial level.

These were the achievements of the "Great Scientist"; the stopping of all progress towards a more healthy civilization by injecting poisons into the blood-streams of already diseased patients, and by teaching those of the next generation the way of research which inflicts pain and suffering on those younger and in every way weaker than ourselves.

But time has been his judge and his own words now condemn his cause; "Two opposing laws seem to me now in contest. The one, a law of blood and death, opening out each day new modes of destruction, forces nations to be always ready for the battle. The other, a law of peace, work and health, whose only aim is to deliver man from the calamities which beset him... The one places a single life above all victories, the other sacrifices hundreds of thousands of lives to the ambition of the single individual."

PART II

SOME OTHER VIVISECTIONISTS

"The men there seemed to care no more for the pain of the creature being operated upon than if it were so much inorganic matter."— *Dr. John Anthony.*

It must be remembered that although Pasteur's work was probably the beginning of modern animal experimentation, he was not necessarily the animals' worst tormentor. His experiments were performed for what he really believed to be the benefit of mankind, and, although many of his experiments entailed a great deal of pain for his victims, it was his faith in his work that inspired and also hardened him. But it was his callous successors who performed the most torturous experiments solely to satisfy their own curiosity and for the joy of seeing them cry and struggle under their hands.

Dr. John Hunter, in a letter to one of his friends, wrote, "If these experiments will amuse you, I should be glad they were made; but take care you do not break your thermometer in the dog's chest."

"If they will amuse you"—it seems strange that any civilized human being could be amused by seeing a dumb and defenceless animal needlessly tortured for hours and often days on end. But such were the feelings of pity that John Hunter had for his victims!

Other experiments that he performed were on mice; he had developed a theory by which he hoped to make his fortune; he maintained that if men were completely frozen they would be able to live for a thousand years; every hundred years they would be thawed in order to learn what had passed during the century. He tried his theory out on a dormouse; at first its fur kept part of its body from freezing, but, eventually, after the animal had been wetted all over and dipped in the freezing mixture, it became completely frozen. Unfortunately for Dr. Hunter's wonderful future, on being thawed it was found to be dead!

Yet these cruelties are nothing compared with those of Francois Magendie whose

atrocious torments surpassed those of all other vivisectors. He is said to have "made incisions into the skin of rabbits and other animals to show that the skin is sensitive." At other times he was known to have "cut animals here and there with no definite object but to see what would happen." When he had opportunity for experimenting upon man he took it only too readily and "again and again while operating for cataract plunged his needle to the bottom of the patient's eye, that he might learn the effect of mechanical irritation of the delicate organ of sight.

Dr. J. L. Brachet was yet another famous French scientist who, amongst other erroneous statements, once said that he had discovered that vegetables as well as animals possess sensibility. This discovery would, no doubt, have been noteworthy had he confined his experiments to vegetables, but, unfortunately, his most famous experiments were performed on dogs—the most unfortunate of all vivisectional victims, because of their faith in man and their devotion to him. The result that he obtained, after performing well over a hundred experiments, was that "a dog, deprived of sight and hearing, will not manifest antipathy to a man it can neither see nor hear."

This was truly a most remarkable discovery, so remarkable in fact, that other vivisectors had to try the same experiment on many more dogs in order to see if the result obtained by Dr. Brachet was absolutely the same as theirs! Such is the faith the vivisectors have in one another that they are unable to believe their fellow-torturers!!

It must not be forgotten that there were other vivisectors who were not French, though it is to be supposed that the French scientists were far more callous and wanton in their cruelties at first. John Reid

was a Scotsman and a vivisector who was punished in the same way as he had tortured so many animals during his life. He knew that he was inflicting severe suffering on the animals he experimented upon—he exposed nerves, pinched and cut them; he would test the animals to see if they were in any way afflicted with fear, and he discovered that in dogs, which had once been experimented upon, the blood-pressure rose considerably when they were lifted on to the table for a second series of mutilations.

But it was not until he saw the symptoms of his own fatal disease becoming

more and more distinct that he was brought to think of the agony he had caused these defenceless animals. When he realised that the cancerous growth meant a slow and painful death and many months of agonising suspense, he perceived some slight reason for the increase in the action of the heart at the fear of torment. During the last two years of his life he repented sincerely for the damage and cruelty that he had caused during his life, his final statement being, "This is a judgment upon me for the suffering I have inflicted on animals."

(To be continued).

How My Tooth-ache was Cured

By Mr. T. Srinivasa Rao, Trimulgherry

If one gets Tooth ache, it can be cured by very simple methods. Here I am giving an account of my tooth ache and its cure.

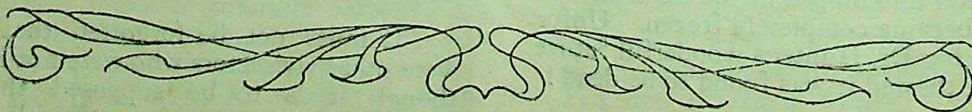
My tooth started aching in the morning; but since it was mild, I did not mind it. Since it was also a working day and I was very busy whole day the pain became more serious at night. I was bit alarmed. I gargled my mouth with cold water for about half an hour or so, after which I got some relief. But even then there was very slight pain and fearing that this pain may disturb my sleep at night, I took a cold bath and patted the head with the same water for about half an hour. Then after rubbing my body and head with a dry towel I came inside. At this time there was no pain at all; it had vanished as if by magic. At night I had a nice and

sound sleep which I felt better than any other night. By the next morning I was quite well.

So gargling with cold water and a cold bath over head and at the same time patting the head with water are the simple methods to cure Tooth aches. Of course I need not tell about the diet restriction, because naturally during tooth-ache one is compelled to fast.

[The precise method followed by Mr. Srinivasa Rao is not important, as any other drugless method that quickens circulation and correct stagnation of blood will have the same effect. Every patient can be his own Doctor, if his natural instincts are revived and heeded always.

—Editor.]



LETTER TO THE EDITOR

From Mr. J. W. ARMSTRONG.

Dear Mr. Editor,

By the courtesy of a London (England) fellow researcher and practitioner (Dr. Wm. R. Lucas, N. D., D. N. Ph), I have been privileged to read your somewhat belated comments in the May issue of your enlightened journal on some particulars and facts I sent you upon the many shortcomings of modern drugless treatments and my own specialised researches in urine therapy.

You refer to a case I declined to advise upon and query my suggestion that any Naturopath could have cured the lady, had he seen and treated her in the incipient stages of a malady where medical treatment in every age has proved the most disastrous of all curriculums for restoration to normal.

Far from being a loose statement I repeat that "any Naturopath six months before her death could have healed the lady" with the qualification of the opinion by the addition of two or three facts:-

(1) In November 1922 the young female was as healthy and sturdy as the most womanly British stock could desire. Age 23, 5' 7½" weight 152 lbs. clothed. Captain or "leader" of a local troupe of physical culturists and commandant of a section of Girl Guides. Thought little of a 20 mile hike, champion swimmer and amazingly clever gymnast.

(2) Took a chill in December 1922 after attending and performing in a local display of gymnastics and developed influenza under orthodox suppressive medical treatment of mere symptoms, — as usual with

the medically trained professors of "healing"?

Pneumonia supervened, still under drug treatment and "light diet", but she survived that and was later richly and much over-fed to regain lost flesh and "prevent" possible chest trouble.

T. B. of lungs set in, fed on malt extract, beef extracts, many varieties of medically approved patent manufactured "foods", wines and tonics and given a variety of medicines for stomach and bowel indigestion and stasis.

Lost weight rapidly after at first deceiving everybody by putting on flesh quickly and by May 1923 was in the parlous state I found her in when asked to visit her in June 1923. Her weight had dropped to 5 stones.

I say in my notes on the case, "After a while I glanced over what little remained of a form that had been beautiful, fulsome and richly covered with healthy flesh six months earlier and was shocked to see the dried-up, parchmentlike, scaly skin and shrunken bone. Cure is impossible! The table near the bed told its own tale — malt extract, cod liver oil, calves-foot jelly, sweets, toffees, cough drops, lime juice tablets, beef tea, port wine, patent wines and pick-me-ups, ointments, lotions, brandy, sarsaparilla, three or four different bottles of drug medicines, and the ghastly inhaler atrocity.

Parents and friends praying to God for help in "faith" and calling upon the unrecognised imps of His Satanic Majesty (scientific man) in actual works for an impossible thing".

(3) In 1922 Naturopathy was drugless treatment and natural food. Fasting upon water only was a recognised and daily prescription in its doctrine and Practice.

To day in England and U. S. A. Naturopathy stands defiled by the intervention of mechano therapies galore (Scores of electric and other gadgets are being exploited to the full to stimulate and simulate the works and effects of true Nature-Cure), hundreds of prepared or manufactured foods and drinks, hosts of mild medicines are manufactured and used and one wonders how long it will be before the original doctrines of Abramowski, MacFadden, Dewey, Sinclair, myself and other pioneers like Lucas, Lust, Severn, Rabagliati, Aird and Mallett are returned to.

When I said in my case book notes on the tragedy "Any Naturopath could have healed the lady six months before", (in December 1922) I meant of course, any *recognised* Naturopath of *that* period.

I did not foresee in 1923 that Naturopathy would progress backwards and dishonour the true parents of all things living by "developing" to what in England is to-day admitted to be a hodge-podge mixture of the tenets of the *healers* of water-cure of 1890-1925, food-fakers whose products are sold de-natured in tins, bottles and packets, a huge variety of proprietary laxatives and tonics, and what Dr. Herbert Shelton, N.D., D.O., D.C., of U. S. A. calls with me, a situation where "many machines and contrivances have pushed into the background the hygienic system.

Machine-therapy has supplanted hygienic therapy. This has caused

many practitioners to loose sight of fundamentals in Naturopathy. They are now, in true Allopathic or Heteropathic fashion treating and suppressing symptoms. I do not believe any true Naturopath will be foolhardy enough to assert that there is nothing wrong in Naturopathy as it is taught and practised to-day".

Naturopaths in this country even ten or twelve years ago were few and excellent in their devotion to their profession and their patients.

To-day they are "two-a-penny" treating patients with semi-foodless diets, exhibitions of the art of the recognised orthodox medical electricians and a tendency to work upon mass productions and mass theories which at one time, not so long ago, was the distinct and great reproach of the orthodox drug and surgical professions. *Doctors are taught and "fed"* by manufacturing chemists: Drugless "healers" by mechanics and food manufacturers!

As Dr. Herbert Shelton has well said in Dr. Lust's "Naturopath" and in a reproduction of a fine article in Dr. Lucas's "Health Philosopher"—

"Naturopathy has not reached a state of perfection - a date where further criticism is no longer useful.

We are not yet ready to stop criticism, for we are not yet ready to cease progressing.

Naturopathy is at a stage where nothing but stagnation and disintegration can follow the suppression of criticism.

Naturopathy is susceptible of further enrichment and it is up to all of us to see that it receives this. If we can overcome our pettiness and narrowness and keep our minds

fixed upon TRUE PRINCIPLES instead of mere expediences and ephemeral fads, Naturopathy will grow and blossom and fructify. If we cannot do this, the constant search for truth will go forward very slowly if at all".

AS Dr. Lucas says in commenting upon Dr. Shelton's recent bomb-shell:—

"Dr. Shelton is one of the foremost thinker-doers in the American sphere of natural healing work. We find ourselves in complete agreement with the philosophy so sanely expressed by him.

There are *far* too many barnacles on the keel of the good ship "Nature Cure".

There *are* a number of totally un-natural and questionable arts and practices, bearing kinship to the allopathic and medical electricians' stimuli. These adoptions of ortho-

dox principles have gathered about the comparatively few TRUE Naturopaths during the past 20 years or so.

Many use gadgets or display and use them merely to attract the weak and gullible."

In fairness to the tried and true of the pioneers and most experienced I rely upon the hospitality and sense of justice of an Indian gentleman to publish this letter. My research efforts in Urine therapy, *philosophy* and *practice*, are published in the April, May, and June 1939 issues of Dr. Benedict Lust's practitioners' Magazine. "The Naturopath", of which I send you copies by separate post. This magazine is subscribed to by 8,000 practitioners in U. S. A., Great Britain and every part of the civilised world.

Yours faithfully and fraternally,

John W. ARMSTRONG.

Comment by the Editor:—

Professor Armstrong's views on the irruption of mechanotherapy are worthy of our serious consideration. His Zeal in the advocacy of urine therapy is unfortunate. In my opinion it is not natural therapy, but allopathy in its dirtiest phase. It is, besides, unthinkable for us, who find in our sacred books a clear and emphatic

injunction against *non-sattvic* substances; even garlic, which is highly extolled by our brotheren in the West, is not allowed by us; and urine is certainly more disgusting than garlic. Our natural instincts are safer guides than 'science,' especially as we have lived for thousands of years on clean and sweet-smelling vegetarian food.

Practical Nature - Cure — By. Dr. Sarma K. Lakshman.

A Guide to the five fold system of Health and Healing

Rs. 4-0-0.

**Apply to: THE NATURE - CURE PUBLISHING HOUSE,
PUDUKOTAH, S. India.**

Cosmotherapy and Physical Culture

By Prof. Edmend Szekely.

Cosmotherapy does not approve of complicated systems of Physical culture. Three or four fundamental exercises based upon the anatomical proportions of the musculature and designed to make this work proportionately are quite enough for the organism. There is no need to do fifteen or twenty complicated exercises which in theory may be excellent, but which in practice no one bothers to carry out. The three or four fundamental exercises mentioned in the textbooks of Cosmotherapy, if they are done for ten minutes in the morning or evening are quite sufficient to keep the organism and its metabolism in good condition. Naturally physical culture alone is not enough; one needs a proper natural diet, sun, air, and water. Of the existing systems of physical culture, the best is the system of Muller. It has precision, clarity and simplicity such as no other system possesses. There are various systems in fashion some much less complicated, and others far more complicated, but they are not comparable in physical value with Muller's System. It is important that the rhythmic movements of the exercises should be in harmony with rhythmic breathing. The rhythm of the muscular exercises should not go against the rhythm of the breathing, or impede it. Another very good physical exercise is rhythmic running, provided it is adjusted to the individual's strength. One should begin with a few minutes and increase the length of the run every day by a few minutes. People whose lungs or heart do not work absolutely properly should pay attention and never overdo things. Mountain climbing

is also very good exercise. When we climb up a mountain our respiration becomes better and the work of our muscles is more intense. We take more oxygen into the lungs and the circulation of the blood. Mountain air is generally very good and fresh; also the changes of atmospheric pressure according to altitude have a very good effect on the organism. The most perfect form of physical exercise is swimming. In swimming there is a harmonious collaboration of sun, water and air. There is the most intensive respiration caused by the change of temperature of the water, coupled with muscular movement. From every point of view swimming is the most perfect form of exercise. Naturally the temperature of the water must be agreeable and we must always swim alternately with sunbathing on the river-bank, taking care to guard against sunburn by putting olive oil mixed with lemon juice upon the body and by not staying too long in the sun at a time. It is important too to keep the top of the head in the shade by always lying with the feet towards the sun. The reason why we consider swimming to be the best form of exercise is that the muscles in every part of the body are simultaneously in action. This is something achieved by no artificial system of exercises. Breathing exercises are also very useful. They should always be joined to rhythmic movements of the muscles. Artificial breathing exercises are not at all advisable. It is not natural for the lungs alone to govern respiration without the natural reaction of the organism. When the organism is already more perfect and

the lungs already have their own automatic rhythm, then, but not before, can we begin to do exclusively respiratory exercises. The most perfect form of breathing is that accompanied by muscular activity in the water. It is then that breathing is deepest, the most rhythmic and the most perfect. The second best form is breathing exercises accompanied by rhythmic exercises on the ground. The least good is respiratory exercises of the lungs alone. It is only after some years in harmony with the laws of nature that our lungs become so perfect that the organism can take advantage of this source of energy. If we begin with an intoxicated organism and with lungs a certain percentage of whose cells are

not in action, the cells are tired rather than refreshed. For certain reasons connected with physiology of the nerves such exercises do not at all bring the desired results. It is advisable first to practise the recommended forms of breathing exercises and only afterwards to practice the exclusive breathing exercises. For these, complete activity of all the pulmonary cells is necessary and also a certain degree of equilibrium of the nerves. With the exclusive breathing exercises the nerves play a prominent part, but with the respiratory exercises accompanied by muscular movements it is the muscular and metabolic forces which have the principal role.

ARTIFICIAL VITAMINS

From "THE HINDU" of 3-6-39

The danger of malnutrition and the urgent need for combating it by popularising the use of protective foods is receiving increasing attention these days. So much so that a conference of scientists which met recently under the auspices of the American Institute of Nutrition thought it necessary to sound a note of warning. American business has not been slow to profit by this new desire on the part of the man in the street to supplement his diet by vitamins and minerals; the American public is said to spend a hundred million dollars a year on processed foods. The scientists, at their meeting above-mentioned, were inclined to be rather sceptical about the utility of this colossal expenditure. While Prof. Agnes Morgan was content to say that "the use of fortified foods and vitamin concentrates may be desirable in restricted diets and for certain diseases and unusual conditions," Dr. W. H. Sebrell of the United States Public Health Service referred to the addition of extra vitamins and minerals to foods as "shotgun paralysis", wasteful, inefficient and possibly harmful." From the report of the Confer-

ence which appears in *The New Republic* it appears there was general agreement on two points — that at least two vitamins, vitamin D and nicotinic acid which is part of the B-2 complex, are harmful when taken in excessive quantities, (though there was general approval of the addition of vitamin D to milk for children threatened with rickets); and that the possibility of danger from overdosage of the other vitamins cannot as yet, in the present stage of medical knowledge, be dismissed. The matter is of little more than academic interest to us in India, since comparatively few people are likely to have the means, even if they had the necessary knowledge, to go in for processed foods. Nevertheless the note of caution sounded by these scientists is to be welcomed as it emphasises that, whether it be 'protective' foods 'or body building foods' we stand in need of, it is far safer to seek them where they occur in Nature. As Sir Robert McCarrison has amply demonstrated the vitamins and minerals that we need are all to be found in fresh vegetables, fruit and the products of the cow, and there is no need to seek for synthetic or chemical substitutes.

Maternal Mortality in Malay States

HIGH RATE AMONG INDIAN WOMEN EXPLAINED

(From 'THE HINDU' of 14-6-39.)

KUALA LUMPUR June 8.

The "Malay Mail" of Kuala Lumpur in an interesting editorial recently commented on the abnormally high death rate among Indian women in the F.M.S. chiefly between the ages of 15 and 34, that is, approximately the child bearing age. The paper's remarks implied that this problem might be solved if Indian women had their babies in hospitals. While staunchly supporting every move towards this end, for hospitals do undoubtedly reduce both the maternal mortality rate and the infant mortality rate in the first month of life, Mr. J. G. Reed, M. R. C. S., L. R. C. P., a medical officer of Sungkai Group Hospital, who has made a special study of the subject of nutrition for Indian labour on estates in Malaya, contends that even if every Indian baby were born in hospital under satisfactory conditions and supervision, the problem of the high death rate among Indian women would remain far from being solved.

Dr. Reed writes: "Experience has taught me that among Indian estate populations the root cause of death of women of child bearing age is comparatively seldom child birth and its immediate complications,

including puerperal sepsis. The root cause of the high death rate is, without doubt, in my opinion, their greatly increased susceptibility to common intercurrent diseases, of which anaemia is the most important and their lack of resistance to these conditions. Behind this increased susceptibility and lack of resistance lies faulty nutrition.

"Faulty nutrition, adds the doctor, without doubt plays an important part in the production of anaemia. Anaemia is certainly more common among Indian women than among men, and especially among pregnant women, in whom it is often stubbornly resistant to treatment. I am not prepared to say whether as a general rule Indian women receive as good a diet as the men, but under the added strain of pregnancy or frequent childbearing they certainly show more evidence of malnutrition than do men.

"It is the triad, he concludes, child-bearing plus malnutrition plus intercurrent disease, which is so often fatal, and the lesson to be learnt is that no programme which has as its object the reduction of the death rate of Indian women will attain a great degree of success unless it can effect improvement of their state of nutrition."

I. N. A. GAZETTE

We acknowledge with thanks the subscriptions from the following gentlemen:—

MEMBERS.

- M. 59 Mr. Bhishnu Charan Adihary,
Gopal Ganj.
M. 68 Dr. D. K. Sontakke, Hubli.
M. 273 Mr. S. Sithamparap Pillai, Kandy.
M. 306 Mr. Shyam Manohar, Orai (U. P.)
M. 307 Mr. B. W. Jacobs, Adencamp.
M. 308 Dr. Jatashankar Nandi,
Ahmedabad.

SUBSCRIBERS.

- S. 42 Mr. A. Jagannadha Row,
Amalapuram.
S. 63 Mr. B. D. Shukla, Lakheri.
S. 152 Mr. S. H. Jafry, Agra (U. P.)
S. 162 Mr. T. Krishna Row,
Kondapalayam.

- S. 205 Mr. S. B. Jamkhandi, Yellapur,
Hubli.
S. 231 Rai Bahadur S. S. Prasad Rao,
Waltair.
S. 239 Mr. S. B. Singh, Calcutta.
S. 289 Mr. M. Koteswara Row, Bezwada.
S. 297 Dr. V. Sooryanarayana, Tenali.
S. 383 Mr. N. Sanjeeva Row, Rayadrug.
S. 387 Mr. N. M. Raju, Attavattam,
Chingleput.
S. 389 Mr. L. Bhag Rai, Ferozepur City.
S. 390 Mr. Vishnu Chandra Sangal
Raja-ka-Rampur, Dt. Etawah.
S. 391 Mr. Kandarpa Nath Deka,
Chenga (Assam).
S. 392 Mr. S. B. Coote-Martaban,
(Burmah).
S. 393 Gurkul Kangri Library,
Shahenapur
S. 110 Mr. S. Cundaswamy Mudaliar,
Madras.

Publication date 1st October 1939



DR. BABBITT'S Human Culture and Cure

5 parts

In 1 Volume

The standard work
on Chromopathy, which is
indispensable to every home
and which was not available to
the public for a long time.

Dr. E. D. BABBITT.

- | | |
|----------|--|
| Part I | Philosophy of Chromopathy and apparatus. |
| Part II | Sexualogy and Sociology. |
| Part III | Psychology and Mental Healing. |
| Part IV | Nervous system and Insanity. |
| Part V | Diseases of organs and Cure. |

576 Pages

150 Illustrations

Will be printed on heavy antique paper and bound in cloth.

Pre-publication price (To be paid in advance) before (31-7-39) Rs. 10
or £ 1; or \$ 6. Excluding postage

Post-publication price Rs. 20

Publishers :

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings,
BEZWADA

Regd. No. M. 2170

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR
HEALTH PROPAGANDA

Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

For Particulars Apply to:—THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India].

Printed & Published by Dr. P. Venkatramayya, N. D., D. M., Genl. Secy I. N. A
at the A. G. Press, Bezwada.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

In particular,

[a] Through the medium of books journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you want to be a MEMBER

Annual Subscription Rs. 3 only.

Members will get copies of

INDIAN NATUROPATH FREE.

ANNUAL
T
K
Vol.

The INDIAN NATUROPATH



FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor: Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

Our standpoint	...	...	109
Vivisection Its past present, and future	...	...	110
How I got relief from chronic			
Rheumatism and Architis	...	...	113
Modern medicine	...	...	116
Ayurveda the Germ theory	...	...	118
Reviews			119
News & Notes.	...	...	120



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8 0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2.
Magazine free to the members.

To Our Readers

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$ 1.

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—August, 1939.

No. 8

OUR STANDPOINT

THE END DOES NOT JUSTIFY THE MEANS

The sage of Arunachala tells us :—

" Act not any how, in the belief that it is enough if the end thou hast in view is right. The means must be right, as well as the end.

This disposes once for all the question whether the end can justify the means. The question itself is absurd and confusing, because there is no end which is not a means to something else, the terms are purely relative. There is no worldly end which is so desirable that it can be sought by means that are themselves unrighteous.

Besides, religion enjoins us to leave to God the fulfilment of our ends, and to concern ourselves with the means alone.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥
"Thy province is the action alone, never the fruits thereof"— says the Gita.

The doctrine that the end justifies the means was started by a Jesuit to justify the wickednesses that were committed by the self-appointed champions of the Roman Catholic sect of Christians. It was disowned even by the Roman Catholics.

Vivisection, vaccination, inoculations with serums, and even meat-eating offend against this principle.

Those that think that animals have no souls are not yet civilised. Neither parliaments, nor guns and aeroplanes are proofs of civilisation. True civilisation is that which brings out the natural virtue of human

beings, namely humanity. Anything that denies or restricts humanity is barbarism. On these points it is impossible for us to have doubts. The nations that are still unaware of the nature and extent of the law of humanity are certainly barbarians, more or less ; it is folly for us to give up our national virtues because these barbarians are for the time being masters of the world. So were the Asuras and Rakshasas at different times in the past. It is better to be exterminated by these barbarians, — if such be God's will—than that we should lose our souls.

Even among the meat-eating nations there are many that recognise the law of humanity. Dr. Westcott, Bishop of Durham, is cited by Miss Rosemary Bayly as saying : " If he who made us made all other creatures also, and if they find a place in His providential plan, if His tender mercies reach them— and this, we Christians most certainly believe—then I find it absolutely inconceivable that He should have so arranged the avenues of knowledge, that we can attain to truths which it is His will that we should master, only through the unutterable agonies of beings which trust in us."

We may aspire to know more and more ; but our right to win knowledge is not absolute. If we cannot win some particular knowledge without violating our humanity, we must take it that it is not God's will that we should win that know-

ledge. We see in fact that knowledge attained by immoral means is really ignorance. Such knowledge has led to a perversion of medical science, so that it is now rightly described as gutter medicine.

If an end is pursued by unlawful means, then the end itself becomes corrupted. Inoculations and vaccinations are sinful and cannot bring real health to the people on whom they are done.

There is a stupid notion among the Anglicised Indians—those who are really aliens in brown skins—that there is a line of demarcation between religion and the sciences. Truly all knowledge is one integral whole. What is wrong in religion is never right in hygiene. God has not so designed the human body that it can really thrive on sin. In the long run the sinful way is also the unhygienic way. The sinner

will always pay for his sin; If he dies before the fruition of his sin, he will be reborn as his own grandson or great grandson; so it is the sinner himself that pays.

The alien barbarism in which our 'health' departments are steeped, accounts for the gross errors and crimes against health, of which they are guilty. The worst element of that barbarism is their ignorance of the divine law that the end does not justify the means.

In this, as in many other matters, the agents of the congress in our province are guilty of violating the fundamental principles of that institution. The result will be that that institution will lose its soul.

A pure heart is the first essential of health, as of holiness. May we remember this always.

Vivisection, its Past, Present and Future

By ROSEMARY BAYLY

(Continued from previous issue)

PART III

VIVISECTION TODAY

"Wait! Time will reveal many facts connected with the question and it is only by continual experience and constant observations, carried on for a considerable time on hundreds of cases, that we shall be able to arrive at positive and definite results."

—Dr. G. H. Grant.

Before describing some of the most prominent experiments performed upon animals today it would be as well to disclose the all-important question of anæsthetics. Dr. Starling's verdict was that "a physiological experiment which is painful is thereby a bad experiment," and implied that total anæsthesia would be essential. But another physiologist stated: "I admit that I have done painful experiments, and I am not ashamed of admitting it." These are two opposing opinions.

Dr. Pembrey was proud of having performed painful experiments on animals that were entirely prevented from defending themselves. Vivisection today is rather different; in the first place the vivisectors, instead of being proud to perform experiments publicly, lock, bar and bolt the doors of their laboratories so that none can see the process of their experimentation. Why is all this secrecy necessary? Are they now ashamed of their own methods of torture? Or, do they suppose that they work better without a mass of controversy condemning them the while? If this should be the case it might well explain their desire for secrecy; but I fear their experiments are no more "successful" within closed doors than they were in the

THE INDIAN NATUROPATH

III

days when Magendie cut his dogs open in public.

Secondly, they seem even more determined to make the public believe false statements; vivisectors will tell you that anaesthetics are always given, but they never add that the animal is seldom rendered quite unconscious. Dr. Thornley Stoker, addressing the Royal Academy of Medicine in Ireland, of which he was then the President, said: "I fear that, particularly in the case of dogs, anaesthesia is not always pushed to a sufficient extent, as these animals often die from the effects of the anaesthetics if given to a full extent . . . I am never sure, if I give a dog chloroform, that I will not kill it. . . The anaesthesia cannot be complete if the dog lives as long as is necessary for some of the experiments." On the other hand, Dr. Starling declared that "there is no difficulty in keeping an animal alive as long as you like." And Sir Victor Horsley affirmed that you could keep a dog under chloroform "for a week, if only you take the trouble."

It is therefore very difficult to reach any definite conclusion about the necessity and use of anaesthetics. But a few facts are known, as certain callous experimenters have not been afraid of displaying their indifference to the feelings of animals. Dr. Flint says: "When we have used anaesthetics we could never push the effects sufficiently to abolish the sensibility of the root of the nerve," and in certain experiments performed under anaesthesia "there were evidences of acute pain."

Sometimes curare is used as a substitute for ether or chloroform; this is the arrow-poison of the South American Indians, and was described

by Professor Holmgren as "the most cruel of poisons," since the animal changes instantly into a living corpse which hears and sees, and knows everything, but is unable to move a single muscle; and under its influence no creature can give the faintest indication of its hopeless condition." Another substitute is morphia which, "so far from suppressing sensibility completely," states Claude Bernard, "seems to exaggerate it." An animal under its influence "feels the pain, but has lost the idea of defending himself."

Thus is the public deluded by these insensitive vivisectors and made to believe that the animals are under anaesthetics and *therefore* feel no pain.

Some of the less prominent experiments performed upon dogs under this so-called anaesthesia are described by Dr. Leffingwell: The most sensitive parts of the body are crushed in various ways. The lungs are stabbed, or shot through; the intestines are lifted from the body and burned or placed in boiling water; the nerves are exposed and scraped; loops of intestine are manipulated or crushed; the ear is penetrated, the jaws are spread as far as the maximum normal separation, and then by extraordinary force separated still more; the paws are crushed and sometimes burnt by the application of a Bunsen flame, the stomach is dilated by pumping air and water into it till the stomach bursts; severe manipulation of the eye and tongue occurs; boiling water is poured into the abdominal cavity; flame is applied over the heart. Yet these are the less prominent experiments and least is known about them, because it is obvious even to those of lesser intelligence that medical

science can in no way benefit by them, and they are therefore of no interest outside the walls of the laboratories.

It seems unnecessary to describe numbers of experiments all of which are performed on similar animals to prove an already known fact, but it would be as well to know something of the futility of the experiments carried out over and over again by ignorant vivisectors who cannot even believe each other's results.

Here are a few out of hundreds of experiments to test the rise of blood-pressure caused through pain. It must be noted that anaesthetics cannot be given in sufficient quantity for the animals to lose their sensibility if the experiment is to be a success.

In the following case ether was said to be used, but the result alone shows its insufficiency. The victim was a young dog; it was laid out on the table, the artery in the neck was laid bare, and the instrument for measuring the blood-pressure carefully adjusted.

10.30 Sciatic nerve stimulated. Slow rise in blood-pressure.

10.35 Sciatic nerve stimulated! rise of blood-pressure.

10.51 Sciatic nerve stimulated; rise of blood-pressure.

11.30 Sciatic nerve stimulated; rise of blood-pressure, 13 m. m.

11.59 Sciatic nerve stimulated; rise of blood-pressure, 5 m. m.

From 12 till 2 p. m. the vivisector has his mid-day meal and the helpless dog is left in suspense.

1.55 Sciatic nerve stimulated; abrupt rise of blood-pressure, 7 m. m.

3.3 Sciatic nerve stimulated; rise of 13 m. m.

4.44 Sciatic nerve stimulated; rise of 2 m. m.

5.0 Dog dead.

Expt. 10.

4.26 On burning a paw under "light anaesthesia," there was a rise of pressure of 16 m. m.

10.16 On burning a paw there was a rise of pressure.

11.13 On burning a paw, there was a rise of pressure of 13 m. m.

1.42 On burning a paw, there was a rise of pressure of 13 m. m.

Expt. 33.

On burning a paw under light anaesthesia there was a rise of pressure of 19 m. m.

How much do these helpless dogs feel when under "light anaesthesia," and to what extent are they rendered senseless to the tortures that they undergo? Dr. Bigelow of Harvard University wrote:

"For every inch cut by one of these experimenters in the quivering tissues of the guinea-pig or rabbit, let him insert a lancet one-eighth of an inch into his own skin, and for every inch more he cuts let him advance the lancet another one-eighth of an inch, and whenever he seizes with jagged forceps a nerve or spinal marrow, or literally tears out nerves by the roots, let him cut only one-eighth of an inch further—and he may have some faint suggestion of the atrocity he is perpetrating when the guinea-pig shrieks, the poor dog yells, the noble horse groans and strains—the heartless vivisector perhaps resenting the struggle which annoys him."

Finally, an experiment from "Collected papers on Circulation and Respiration":—

Expt. 5. Dec 20. A large dog—kind of blood hound, or a cross between that and a mastiff, was experi-

mented on. It took about 2 ozs. of chloroform, which was applied on a thick towel, before it was anaesthetized, though no doubt the greater part of this was lost in the application. ... I cut down and cleaned about 1½ or 2 inches of the jugular vein and tied it. 2.59. Dog quiet. 3.3 Dog whines loudly. 3.16. Dog struggling and crying. 3.18. Still crying louder than ever. 3.20. Continuous crying, 3.26, Dog crying. Iris is sensitive, slightly contracted. 3.29. Howling loudly as if suffering much. 3.32 Dog struggles, howls loudly, shakes his tail. 3.43. Deep groans. 3.48. Loud moans. 3.52. Pupils less contracted. Seems normal, sensitive. 3.52. Dog

groans. Long, deep howls. 4.15. Dog whines. 4.53. Dog dead.

Can it be true that a new era of health is really becoming concrete through the aid of these atrocious cruelties? Is this the new spirit which is building up the nations for peace? No!—it is impossible to build a world of love on the foundation stones of hate and cruelty. New foundations must be found—compassion and sympathy for the weak must be the master stones; and then will come the time, as Dr. Bigelow prophesied, “when the world will look back to modern vivisection in the name of Science, as they do now to burning at the stake in the name of Religion.”

HOW I GOT RELIEF FROM CHRONIC RHEUMATISM & ARCHITIS

BY Mr. V. K. RAJAGOPALA IYAR. B. A., L. T., PUDUKOTAH.

I am now forty. Twenty-five years ago, when I was a student in the college I had my first attack. When I was writing my Intermediate Examination in Arts, I experienced pains in my finger joint and was disabled from writing the examination. Little did I dream then that this disease would prove to be such a curse as it turned out to be. Even the first symptoms were annoying. Apart from the physical suffering it caused me, it put me to material loss by making me lose one year's study and the money spent for it.

From that time onwards the attack became a recurring affair. For the first three or four years it affected only my finger joints. Some called it gout; some said it was congenital rheumatism. Whatever it was, the pain it gave me was excruciating. The joint would become red and swollen and the pain would continue for two or three days. My mother used to ascribe it to evil eye and get persons to chant spells to give me relief from pain; the pain would disappear in three or four days and my mother would feel happy that the spells had cured me.

One or two years passed thus without my taking any serious notice of the disease. I took up work as a teacher and my friends advised me to consult a doctor. Meanwhile, the disease began to develop. The pain which had appeared at only one joint at a time began to spread to other joints and keep me suffering for a week or ten days each time. Soon major joints like the knee and the elbow got affected and medical help became absolutely necessary. The doctor prescribed a Soda Salicylis mixture and I took it every time I got the pain. Sometimes I continued it for months in the hope that I might get permanent relief. Thus I got on for a year or so. Once I had pain continuously for over a month, the disease spreading from one joint to another. I grew nervous. I consulted another doctor and he wanted me to take a series of injections. Unable to bear the pain, I took injections as advised and got temporary relief. I learnt later that they were iodine injections. They did not give the complete immunity which the doctor promised. Just at a time when the work was heavy and I could least afford to suffer from

disease. I would get the attack and be bed-ridden. I got terribly worried. I consulted my doctor friends one after another and they prescribed such medicines as they knew of. No month would pass without my getting a new patent medicine and the doctors sometimes learnt the action of the medicine by experimenting on my frail frame. I am unable to recall now the names of all the patent medicines I was advised to take; but Atophan, I cannot forget, as every corner of my house strewn with empty Atophan tubes would remind me of its extensive use once. The doctor friends did not stop with patent medicines. They tried injections after injections with a genuine desire to give me relief, but they were effective only in temporarily suppressing the disease. Iodine injections of own blood, rheumatic phylacogens, and a lot of patent drugs were tried on me without any real success.

When Pudukotah could not give me relief, I thought that Madras could, and I ran to Madras to consult Dr. Guruswamy Mudaliar of the General Hospital. It was difficult to see him even, and through the introduction of friends I managed to consult him and get from him a new prescription. I took the medicine with religious zeal for some months, but found no relief. I was told that Ayurvedic physicians could be of more service to me and I went to the Venkataramana Dispensary, Madras to consult the Doctors there. Some *Arishtams* were placed in my hands with a bill and I was advised to continue them for some months. I quietly paid the bill and came with the medicine to Pudukotah. I took the Ayurvedic medicine for some months, leaving off all English medicine and injections, but did not find any *permanent relief*.

I got disgusted with life and medicine. I felt that life was not worth living with a disease of this type. I happened then to get hold of Dr. Sarma's "Nature Cure" and I read it once. It opened my eyes to the fact that all diseases have their origin in wrong dieting and could be overcome with a reformed diet. I was not a coffee drinker and I was a poor eater. I thought that so far as diet was concerned, I was

not much in the wrong. What then was my disease due to? This question began to agitate my mind. I knew I was overworking myself and not having the amount of rest needed for my system. I felt that overwork, medicines and defective dieting might, each have contributed in in some degree to the persistence of my disease. Just at this time, when my mind was agitated thus, I got a very severe attack of rheumatism. It was in February 1938. Knee, elbow, ankle, and wrist became affected one after another and I was unable to leave my beds. My friends brought in an allopathic doctor as usual and I was about to be given an iodine injection. I told the doctor that I had had all these in plenty and I would be satisfied with some mixture. I had made up my mind to try Nature cure and it was simply for the sake of courtesy that I asked the doctor to prescribe a mixture. The doctor understood this and went away dissatisfied.

Dr. Sarma was in town and I requested him to come and see me when he was free. He was kind enough to visit me and offer advice. He put me on a diet of vegetables for a month and directed me to take one steam-bath followed by two hip-baths daily. I took the baths as advised, but regarding diet I found some difficulty to make the needed adjustment. Gradually I overcame the difficulty and even though I could not come up to the level of the ideal diet prescribed by him, I came very near to it—taking only positive food like hand pounded rice, vegetables, fruits and raw milk and reducing to a minimum such negative food as salt, chillie, tamarind and condiments. At the same time I observed also the *Law of Druglessness*.

This undoubtedly gave me relief. Mild pain I used to get occasionally but it never disabled me from attending to my normal work. I used to abhor the cold bath previously and I had been, on medical advice, using only hot water for bathing and drinking purposes for over ten years. Now I take cold baths any number of times a day without any fear of getting rheumatic pain. Though for the first one or

two months I felt weak on account of the change in diet I gained internal strength and began to feel more vigorous than before. Dr. Sarma and his son Dr L. Kameswara Sarma had advised me often to give up my extra activities and take as much rest as possible for a year or two.

This part of their advice I did not very much heed. I thought that Nature Cure had entirely rid me of rheumatism and given extra vigour and strength. I did not in any way lessen my activities, but thinking too highly of my present powers of endurance, I did more work than before. I did not know that, by so doing, I was going against Nature. I forgot that my body was only made of flesh and blood and not of steel. The strain was too much for me. In May 1939 I got an attack of rheumatism in my finger joints. I saw Dr. Sarma. He told me that it was Nature's first warning against overwork and advised to take complete rest during the vacation keeping away the heat of summer by a number of spinal baths a day. But owing to circumstances beyond my control, I did not take rest as advised and I paid the penalty for it.

Nature is no doubt a kind mother, but a stern mistress. She can never tolerate disobedience of Her laws. When I went on doing more work than my system would permit, not heeding the warning Nature had given me, I got a severe attack of fever; at the time I was away from town, and I thought that one or two days of rest and fasting would make me all right. I had erred so much against Nature that she would not let me off so easily. I came to Pudukotah with fever and the temperature rose on account of exertion. Dr. Sarma was consulted and he said that till fever left me for good, I should fast, taking only cold water with lime juice drops. Meanwhile there was swelling in the scrotum and the pain became unbearable. Two or three days' fasting had reduced me greatly, and my people got nervous: They sent for

an Allopathic Doctor and asked him to examine me. He diagnosed my disease to be *Architis* and advised careful allopathic treatment though he said that my heart was sound and pulse good. My friends strongly advised me in the interest of my life to give up Nature treatment and put myself under the Allopathic Doctor. My one year's experience of Nature-treatment had fortified my faith in it and I told them that if I were destined to live, I would live by any treatment and that they need not be anxious about my life as I felt sure that this fever would not kill me. As I did not lose consciousness even when the temperature was high and was able to argue, they could not force me to take medicine. There was Dr. Sarma visiting me daily and strengthening my faith in Nature-treatment. I remained on mere cold water for ten days: Hot immersion baths, Spinal baths, Wet-packs, Gushing, and Fasting made me recover much faster than the doctors expected. The temperature became normal; after that for one week, I was put on orange juice, coconut water and sweet buttermilk. Next week I took only raw diet and the swelling in the scrotum completely disappeared. Though I was reduced to a skeleton I had internal strength. Though I look bony and apparently unfit to do any regular work, I feel strong enough to do my teaching work at school. Dr. Sarma has advised me to have less of intellectual work and more of physical exercise and I trust God will give me the strength of mind to follow the advice given and get the full benefit of Nature-treatment.

Sun, Air and Water are our best doctors and if we go to them with devotion and faith they will give us much better health than all the doctors can. Let us worship the Sun, Air and Water as our forefathers did, by practising Surya-namaskar, Prana-yama and Achamana and God is sure to bless us with health, strength and life and help us to do the work assigned by Him in a real optimistic spirit.

MODERN MEDICINE

We hear much of scientific medicine, although healing is not a science but an art. Hence, we find that the illiterate, but observant medicine men of the wilds, and Western shepherds, peasants, etc., often effect cures with simple remedies where the scientific physicians have failed.

Medicine has not become "scientific" during the last few decades. It has merely been commercialised and has become mechanical. Huge chemical factories and combines provide both general practitioners and specialists with a smattering of so-called science and with the elements of so-called scientific treatment. Commercial travellers representing the manufacturers of scientific chemicals, serums, glandular extracts, and the great laboratories, visit the medical men. These travellers demonstrate to the doctors the latest innovations on behalf of their employers and provide the army of doctors with scraps of scientific knowledge, scientific arguments, scientific preparations, etc., and before all, with price-lists, discounts, etc. These men are the true teachers of "scientific" treatment to the doctors, not the university professors.

The medical press also has become commercialised. The great medical journals would be bankrupt did they not devote dozens of pages to the advertisement of proprietary and quack medicines, most of them of doubtful value or worthless. The wealthy advertisers have the medical press in their pocket. They determine the policy of the medical papers. The medical press is no longer independent. Hence it must countenance scientific quackery.

Not only treatment but diagnosis also has become commercialised and mechanised. The modern physician is invited by cunning purveyors of literature to economise his brains and powers of observation. One of the latest works pretending to teach the physician the art of diagnosing disease is the large volume: "Symptom Diagnosis, Regional and General," by Drs. M. Marton

and M. Yates (1927). It will enable ignorant physicians to diagnose disease almost at sight. The second paragraph of the preface actually states:

"The book is not designed for study, but for quick reference while the patient is being prepared for examination, or while he is dressing after the examination. It is not for the library but for the desk, and ward, always at hand for ready information."

In other words, the doctor is told: Undress your patient, get all the symptoms, look wise and sympathetic, then send him to the dressing-room to put on his clothes and, while he is dressing, look up the book, which will tell you that such and such symptoms stand for such and such a disease."

If the modern physician finds an enlargement of the liver, or of the spleen, he can, while the patient is dressing, look up the section "enlargement of the liver," or the section on "enlargement of the spleen" in the book mentioned. A brief description of the various symptoms will enable him, when the patient emerges from the dressing room, to say, "You suffer from Hypertrophic Biliary Cirrhosis," or "I am afraid you have Splenic Infarction, or "Your disease is Polycythemia Rubra Vera." The patient will undoubtedly be tremendously impressed by the rapidity and certainty of the diagnosis and the weird scientific name of the disease. Commercialism not only enables a stupid and ignorant doctor to diagnose at sight rare diseases which he has never seen, by means of the text-book named, and many similar, ones, but it has given him further tools which enable him to dispense with experience, knowledge and commonsense.

The great factories and combines which produce "scientific" chemicals, serums etc., and which make chemical analyses, thoughtfully provide all the medical men with hand books which bear scientific

titles such as "The Practitioners' Guide to Clinical Research." "Manual of Therapy," "Biological Therapy," etc. They are sent to all doctors and they are usually marked "For the use of the medical profession only," so that the patients should not learn how the trick is done. They are not obtainable by outsiders, not even if they wish to pay for them.

When the "scientific" doctor has diagnosed the disease of his patient by means of a *pons asinorum* of the usual kind and while the patient is putting on his collar and tie, a rapid glance at one of the glorified trade catalogues will show what laboratory tests can be made and will indicate a number of remedies manufactured and sold by the firms which send out the various handbooks. Hence, as soon as the patient emerges from the dressing-room, the "scientific" doctor will inform him also: "Send me a sample of your urine, stool, saliva, for analysis," and he may inform him that he will be treated with such and such a serum, with a certain glandular extract for a supposed deficiency, or with some highly scientific chemical of which the patient has never heard, such as Diamorphine, Hydrochloric, Acetanilide, Neo-Protosil, Physostigmine, Salicylate. The patient will, of course, be overwhelmed with a sense of the brain power and scientific eminence of the medical automaton who poses as a scientific physician. Such is modern scientific medicine. Medicine has indeed never been as "scientific" as it is now and the art of healing has never been at a lower ebb than it is at present. Commercialised science has destroyed it.

If the scientific physician has ascertained by the help of his diagnostic crib that his patient suffers, let us say, from encephalitis lethargica (sleepy sickness), he can turn to one of the glorified trade catalogues issued by the big chemical firms, which he can hide in his waistcoat pocket. In that book the diseases are alphabetically arranged. Under the heading

"Encephalitis Lethargica" he will find the following directions for treatment:

"Rest in bed till temperature is normal. Restricted diet. Stimulative and supportive measures. Intravenous injection, very slowly, if from 80 to 150 c. c. of 1.5 per cent solution of sodium chloride (p. 48). Influenza bacillus Vaccine (p. 66). Parathyroid Gland (p. 48). Inunction with Mercurrettes (p. 38), or injection with Mercury Salicylate (p. 112). Nuclein Sol (p. 42) 1 c. c. hypodermically. Hexamine (p. 214), or sodium Salicylate (p. 244) intravenously. Aspirin (p. 199) for pain and restlessness."

Any doctor, provided he has learned to read and can use the hypodermic syringe, can treat a case of encephalitis, which he has perhaps never seen, like a true master of scientific medicine, with intravenous injections, vaccines, glandular preparations, inunctions, hypo-dermical injections, etc., using the most "scientific" medicines, of which he has, perhaps, never heard. When he turns to the page numbers indicated in brackets he is told in another part of the book what is the cost of the various preparations recommended, how they are to be ordered, and how they are to be used.

This description makes it obvious that the patient is treated, not by the doctor who happens to attend him, but by the great chemical firm for which the doctor acts as agent and retailer. A Medical ignoramus is profoundly admired by the patient and his family and he can obtain substantial fees on account of his obviously tremendous "scientific" eminence.

"Modern scientific treatment is only too often quackery".—J. Ellis Barker in "Cancer Surgeon and Researcher" (John Murray).

(This article was kindly sent by Dr. J. W. Armstrong of Bradford, England.)

Ed.

Ayurveda and The Germ Theory

BY THE EDITOR

In a report of a speech delivered by Pandit Shiv Sarma, an Ayurvedic Doctor, published in 'The New Health' we find the following sentences.

"Ayurveda does not care for a bacterial approach to therapeutic operations. Ayurveda found it of much lesser importance to pay heed to germs in the matter of treatment. For, Ayurveda does not regard germs as the principal causative factor of diseases. Germs must have a *field* to thrive in and gain strength to generate ailments. Take the instance of malaria. Allopathy may treat it with success with quinine. But the legacy of 'cynchonism' may be left, and insomnia may result. Then Bromide may have to be invoked to induce sleep. But a further trouble may arise in Bromidism'. Then some other remedy equally superficial and imperfect may have to be groped for. Thus there is an infinity of treatment in allopathy, which takes care of manifestation of the disease alone leaving the patient to his fate. It is not that quinine and such other remedies do harm only by its over dose. Even the normal dose or the under dose may bring on trouble.

"Germs are living beings, just as the human being is, who is no better than an enlarged germ. Whatever may be applied to kill living orga-

nism must be anti-vital affecting the system and producing subsequent troubles."

It is encouraging to note that Ayurvedic medicine is not likely to defile itself by adopting the unholy and unclean methods of gutter medicine. But it would seem that some heedless Ayurvedists may in the hope of removing the reproach of being unscientific adopt these methods and thereby defile the system. This evil can be avoided if the better minds among them would study the whole problem impartially in the light of the researches of Prof. Bechamp which have been suppressed by the political influence which the shallow pseudo scientists Pasteur was able to secure. Now the work of Bechamp which is now before the public through the labours of Dr. Montague R. Levenson of Baltimore, Mr. E. Douglas Hume, Dr. Beddow Bayly and others.

They will find in the records of those researches an effective safeguard against that defilement. The germ theory as stated and acted upon by Western Allopathy is without any scientific foundation. While the microzymean theory provides the rail road track on which can be run a perfectly hygienic system of Hygiene and Healing.

Healthful Living embraces

CARQUE'S NATURAL FOODS

Carque's Natural Foods of California comprise: Unsulphered Sun dried Fruits; Raw Sugar Confections; Fruit Juices and Jellies; Substitutes for Coffee, Tea and Salt; Breakfast Foods; Honey, Olive Oil Nut Butters; Soya Bean Foods; Powdered Vegetables; Remedial Preparations.

"Carque" Natural Brands, Inc. Glendale, California, U. S. A.

"VITAL FACTS ABOUT FOODS"

An indispensable Dietetic Guide by Otto Carque \$ 1.00 paper edition postpaid. Overseas Dealers and Professionals, write for special quantity prices on foods and book.

REVIEWS

1 *Medicine and Dialectics.*

By Prof. Edmond Szeckely, published jointly by the Bureau of Cosmotherapy and The C. W. Daniel Company Limited. Priced 1 shilling.

"Professor Szeckely has coined a new name for our system of caring for health; he calls it 'Cosmotherapy,' perhaps for the reason that the living body is in integral relation to the whole, the cosmos, and is healthy in so far as that natural relationship is maintained. In this little book the writer seeks to explain the rational basis of true healing, as opposed to the empirical method called Allopathy. A detailed examination of the points discussed in this book is not possible here. The rationale of Nature-Cure differs necessarily according to the profounder beliefs of each individual thinker. But it will be instructive for us to study the intellectual approach of other thinkers.

On the whole the book is interesting and instructive. There are many loose ends in the book; for example the writer states the fact that a certain increase in quantity brings about a change in quality; he illustrates it by Napoleon's military tactics in Egypt; but he does not show how the principle is to be applied in healing.

It is very interesting to find the writer pointing out that "milk and eggs do not exist in the abstract; only this or that particular milk or egg exists." Generalisations based on the false assumptions, that the abstraction is a concrete reality must mislead. It occurs to me to state that in the same way there is no such

thing as science; there is only this man's science or that man's science; this demolishes the idol called 'science,' real science is just as bad as the real scientists, who are very often sub-human,—vivisectionists.

2. *Good Health For Beginners.*

by Florence Mahon, published by the same publishers; priced 4 d.

This is a neatly written little primer for beginners in natural living for the sake of better health. The writer says rightly: "Never eat before 12 midday. The morning hours are the best for elimination. Break-fast is a habit; once you get out of it you will never experience morning hunger." She does not bother to explain that in most cases morning hunger is not real hunger; but she clearly means it. The book is larger than its size would lead one to think.

3. *The child's Highway to Health.*

By Mira Louise, price 3 shillings and 6 pence, available from The Mira Louise Health Centre, Yorkshire House, 194 St. George's Terrace, Perth, W. A.

This book is a welcome addition to our literature; those that feel difficulty in the rearing of children will do well to get a copy. The author gives instruction on the psychological problems that mothers often have to face. It is pleasing to note that she appeals to the fact of reincarnation as a reason for respecting the specific individuality of the child. The book is practical and will be useful to parents. It can be recommended as being in harmony with our cherished principles.

4. *Glorious Radiant Health* by Phoebe Marie Holmes, price 1 s 7 d post free, available from Mary L. Nicholls, Box. 926 H, G. P. O., Adelaide, S. Australia.

This is a small book into which is compressed more dietetic sense than we find in some very big ones. It contains instructions for the feeding of pregnant women and children.

There are two points on which the writer may be said to be wrong. She says about body-cleansing food, that the more one eats, the better it will be; that seems to be a rash statement common salt and soda are recommended for cleansing the mouth, instead of herbal juice or powder. But there is an abundance of naturopathic wisdom, theoretical and practical in this small book.

VAGARIES of VACCINATION

The Surgeon general of Madras reporting in May of this year on the working of the King Institute states that in the year under report the practice of making four vaccination incisions was resumed. The previous reduction to two was due to the known risks of encephalitis lethargica in addition to others. The enemies of health are still experimenting, because they do not definitely know anything.

The same report also contains an admission that the percentage of 'success'

in revaccinations fell, during five years, from 45.3 to 22. Readers may know that "success" means the vital reaction to the act of fouling of the blood, called vaccination. They know also that this reaction varies according to the internal purity of the body. It is supposed that successful vaccination alone "protects". The enemies of health cannot guarantee such success in even one out of four cases. Clearly we are to be treated as less than human, in order that the false prestige of a foreign profession may be saved.

Dr. SARMA K. LAKSHMAN'S

Guide to the Fivefold system of Health and Healing.

PRACTICAL NATURE-CURE

Is the best and most complete Book on the Subject

Price Rs. 4. Postage extra

Foreign 8 shillings including postage.

Fasting-Cure (super edn) As. 6.
do (ordy. edn) As. 3.

Mental Healing As.

Judgments on Medicine As. 2.

Defective Sight. It's Cause and Cure. As. 3

By Dr. L. Kameswara Sarma, M. A. N. D.

PLEASE TAKE NOTE

The Editorial office being at Pudukotah, S. India, authors and publishers sending books for review and editors sending exchanges and contributors are requested to send them direct to THE EDITOR, THE INDIAN NATUROPATH, PUDUKOTAH, S. India. The subscriptions and donations should be sent to Bezwada as heretofore.

THE EDITOR.

There is great future in aviation.

ACT RIGHT NOW!

Prepare yourself while at Home through the home study course to be offered in amazingly crystal clear style on all aspects of air plane flying. For further particulars write to:-

I. V. RATNAM, M Sc.,
Andhra Grandhalaya Press, Bezwada.

Publication date 1st October 1939



DR. BABBITT'S Human Culture and Cure

5 parts

In 1 Volume

The standard work
on Chromopathy, which is
indispensable to every home
and which was not available to
the public for a long time.

Dr. E. D. BABBITT.

- | | |
|----------|--|
| Part I | Philosophy of Chromopathy and apparatus. |
| Part II | Sexualogy and Sociology. |
| Part III | Psychology and Mental Healing. |
| Part IV | Nervous system and Insanity. |
| Part V | Diseases of organs and Cure. |

576 Pages

150 Illustrations

Will be printed on heavy antique paper and bound in cloth.

Pre-publication price (To be paid in advance) before (31-7-39)	....	Rs. 10
		or £ 1; or \$ 6. Excluding postage
Post-publication price	....	Excluding postage. Rs. 20

Publishers :

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings,
BEZWADA

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR HEALTH PROPAGANDA

Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.
2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.
3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.
4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.
5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.
6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.
7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

For Particulars Apply to:—THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India].

Printed & Published by Dr. P. Venkatramayya, N. D., D. M., Genl. Secy. I. N. A
at the A G Press, Bezwada.

In particular,

[a] Through the medium of books, journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you want to be a MEMBER

Annual Subscription Rs. 3 only.

Members will get copies of

INDIAN NATUROPATH FREE.

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor : Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

Nature Versus Science

Editorial	...	...	121
News and Notes	...	...	123
Universal Uncooked Food			
Reply to the Review	...	...	125
Vivisection, Its past Present	...	...	126
Australia's Perfect Child	...	...	129
How Much Air We Need	...	...	130



Digitized by Arsha Samaj Foundation Chennai and eBangotri

The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:—This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:—The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:—Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2:
Magazine free to the members.

To Our Reader

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Dr. Sarma K. Lakshman's

Guide to the Fivefold System of
Health and Healing

Practical Nature Cure

Fifth Edition (1939)

The best and most complete book
on the Subject

Price Rs. 4 Postage extra

Foreign 8 Shillings including Postage

Easting - Cure	(supr. edn)	Rs. 6
Do	(ordy edn)	Rs. 3
Mental Healing		Rs. 2
Judgments on Medicine		Rs. 2
Defective Sight. Its cause and cure		
by Dr. L. Kameswara Sarma, M.A., N.D. As.		3

The Nature cure Publishing House,

PUDUKOTAH, (S, India)

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—September, 1939.

No. 8

NATURE VERSUS SCIENCE

BY THE EDITOR

I shall begin with a bit of recent news. The Public Health Department of the Punjab informs us that the rat population of the province is developing a natural immunity to plague, and attributes to this cause the complete disappearance of this disease among the human population of the province. We gather from this that the problem of the plague has solved itself in its own way, the natural way. The point for us is that Nature has a far better solution for the evils of civilisation than any that short sighted humans, even though they assume the proud title of 'scientists', can devise.

There is a natural law, working in some mysterious way, by which epidemic diseases of great virulence and fatality change their character, and either become mild and non-fatal, or disappear altogether, though new diseases may take their places, according to the changed conditions. The working of this law has been observed and definitely established by wise observers like the epidemiologist Dr. Creighton.

But there is an exception to this law. It has been observed that wherever Nature was left free to go Her own ways, without the intermeddling of quacks calling themselves doctors or scientists, Her beneficent work has been most successful—not in other cases. So the experience of mankind, rightly interpreted; confirms the sage remark of Herbert Spencer, a deservedly

famous writer of the Victorian age of Britain, that "*When once you interfere with the order of Nature, there is no knowing where the effects will end.*"

During the time when the enemies of Health interfered with the public Health by the immoral law of compulsory vaccination, it was not definitely known—that is now known—that Nature would be able to solve the problem of small-pox in Her own way, helped as She was by some sanitation, if She was left *reverentially alone*.

What bigoted Jennerians refused to do was brought about in Britain by the common sense of British democracy. The people opposed their wicked rule and finally extorted from an unwilling legislature a "conscience clause."

The Jennerians managed to reduce the liberty of the citizen to very narrow limits; the liberty of conscience was limited to four months from the birth of a child. And the champions of liberty had to be content with this grudging concession.

But in the hands of able and active agents this clause became so effective, that in a decade or more the British became an unvaccinated nation. Dire penalties were predicted by the enraged Jennerians. But far from the penalties materialising, small-pox ceased to be a problem. Its place was taken by another and much milder disease

called "*alastrim*", though official medicine still persists in calling it small-pox for reasons not flattering to their love of truth.

The great improvement that then took place in the sanitary service had a share in bringing about this benign change. But while the benefits of sanitation availed to alter and reduce the virulence of small-pox in England, it failed to do so in countries where interference with Nature by the Jennerians continued to be rigorously enforced by law. In *July*, Spain, Japan, the Philippine Islands, Mexico, and in the Armies and Navies of civilised countries, small-pox prevails and has *not* been replaced by '*alastrim*,' because Nature was thwarted.

What is true in the case of vaccination is equally true in the case of inoculations for diseases, now to be enforced here for a great variety of diseases. Humans are now to have their bodies defiled on every conceivable occasion, and the filth will be retained. The seeds of disease are to be plentifully and freely sown by our enemies in authority, by the misuse of political power. And it seems the Congress is already too rotten to set these things right.

Naturally the effects of these gross and massive interferences with Nature will be also massive, and unlimited in time, if permitted.

Already through near a century the public health has been severely handicapped by such interferences. Serious evils have stamped themselves on the national health. One of these is the prevailing atrophy of the breasts of women—those wonderful organs, the physical expression of mother-love, that providence has endowed—and bottle-feeding is so common that no lady is ashamed of being unable to feed her loved ones in the natural way. Short sight and the wearing of glasses is becoming universal among school-boys, and even school-girls, and the victims think it fashionable. Diseases formerly appertaining to middle and old age are now visiting babies and boys. And much of all this evil is due to retained vaccine, which

enters into the nerve-centres. If at this moment mankind awakes and degrades the enemies of health, and also effectively protects itself and posterity by proscribing their evil ministrations once for all, it will take at least a century for Nature to eliminate all this filth and restore the bodies of humans to their original purity and health. But political conditions forbid the hope that justice will be done in the near future. There is no reason for hope that the enemies of health will be duly arraigned before the public, and deprived of the powers which they have usurped, and are now abusing so freely.

"There is a divinity that shapes our ends, roughen them how we will."

"There are more things in heaven and earth than are dreamt of in your philosophy."

These words of Shakespeare deserve to be remembered now. What he meant by philosophy is this "science," as well as many other things human, and therefore necessarily imperfect.

That strange animal the scientist is as a rule not wiser than the dullest of humanity. Jenner was not a bit wiser than the rustic Sarah Nernes, from whom he got the dirty idea of implanting cowpox pus into human bodies, though he had, unfortunately, a genius for propaganda, and an eye to the weaknesses of human nature.

The facts disclosed here must go far to show that the scientist as a rule does not see farther than his own nose. It also shows that he has the criminal audacity to assume that there is nothing else, beyond the length of his nose, which he need know, or take into account.

Let not my readers assume that I am decrying science. I am only pointing out that science as it ought to be does *not* exist in those fields of knowledge.

If these enemies of health be really sincere in their beliefs, why do they ignore the demand that has been made, that they or the government should guarantee the

harmlessness of these interferences with Nature? If their claims be true, then there can be no possible difficulty in the way of government accepting liability for untoward consequences, and paying such ample compensation as will be proper having regard to the infringement of personal liberty.

Of course cases in which immediate disastrous effects follow will be few. In a great majority of cases the evil done will remain latent and produce its effects at a time when the causal connection cannot be traced. But even this very limited recognition of the sacredness of the human body will be welcome, as showing that our rulers have conscience, which at present must be pronounced doubtful.

If the people were free in mind as well as in body, then it will be impossible for

the enemies of health to deny the fact that they are responsible for deaths from vaccination; when they seek to explain away these fatalities by blaming the poor vaccinator, they will be asked to prove that the vaccine itself is necessarily and uniformly harmless. And that is something they can never prove, if they are placed where they ought to be placed, *in the dock, as criminals of the deepest dye, because they commit crimes under colour of law.*

If men are not to be destroyed by this so-called civilisation, they must put 'science' in its proper place, as a humble witness, whose evidence is to be scrutinised by wiser and better men, and accepted or rejected afterwards; it must no longer be permitted to occupy the place of a despotic and arrogant dictator, which is now the case.

NEWS AND NOTES

By the Editor

The Sacredness of the Human Body

On the 19th of August 1939 the Hindu of Madras reported Mahatma Gandhi as saying: 'I regard forcible feeding as an undue liberty with the human body, which is too sacred to be inflected with, even though it be the body of a prisoner. What shall we say of the very wide liberty taken by Congress Governments to poison human bodies with filthy vaccines and serums? When will our honorable ministers learn that the bodies of human beings are too sacred for liberties being taken with them at the behest of a profession that is foreign to the soil, and does not understand the elementary principle that there is an internal, as well as an external sanitation?

Very recently—we had news of this in the same newspaper—Dr. Gladston of the New York Academy of Science, speaking to the American Public Health Association, protested against the resort to compulsion in these words: 'It always reduces the moral strength of those to whom it is applied. Do our ministers think it is necessary to reduce our moral strength more and more, instead of less and less?

The same speaker also said: The world today suffers from a plethora of scientists, and a dearth of philosophers. The health-educators par excellence a philosopher in action. Is the Hon. Dr. Rajan, a philosopher in action? Does he understand the sacredness of the human person?

It will not be too much to say that freedom is much more in danger from the congress and its agents now, than it ever was in the past. Will Congressmen take heed?

Desecration of Temples of Flesh and Blood

The temple-entry adventure now going on is characterised by many sincere and estimable believers as desecration of temples. They may be right or wrong. But what shall we say of desecrators of the temples built by God Himself for His own habitation, these temples of flesh and blood? If our ministers be desecrators of temples, they did not become so now, but when they brought forward the Public Health Bill, which is based on the denial of Mahatma's claim, that the human body is sacred. Of all liberties taken with human bodies, compulsory fouling is the most atrocious.

Sunlight in Tuberculosis

In "Practical Medicine" we find an account of the case of some tuberculous patients who accidentally cured themselves through sunlight. The doctor in charge of them, a retired I. M. S. officer named A. C. MacGilchrist, put them in a tent, where they had plenty of sun's heat. When the sun was declining and the heat getting less, the patients instinctively crawled out into the direct sunlight. The doctor had made up his mind that they would all die and was arranging for their funeral sites. But they recovered and in a few weeks they were able to walk about and were soon sent home cured. The doctor remarks that cold combined with damp is bad for such cases, and that damp is harmless if it be combined with heat. He attributes the cure to the fuller assimilation of the calcium of milk by the Vitamin D, which is generated by exposure to sunlight. Our own view is that milk is not quite safe where there is fever, and that herbs and juices of raw, tender vegetables are safer sources of calcium.

Humans not meat-eaters by nature.

A very interesting reason is given by a writer in the *Vegetarian* for May, to show that Nature did not design us to be meat-eaters. The way in which an animal drinks water is a sign whether it is a meat-eater or not. If it laps up the water as a dog or cat does, with its tongue, it is a meat-eater, not if it sips, like a cow or horse. Humans certainly belong to the latter class.

The Snag in Immunisation.

In the British National Anti-Vaccination League's report for 1938 we find some interesting items. In the *Lancet* for May 14th, a doctor recalled an experience of his own when he was called to a woman in a state of collapse from an injection of anti-diphtheritic serum. In spite of injections, brandy, and artificial respiration, she died twenty minutes later.

In the same report we find extracts from an article by Dr. Gkell, a noted bacteriologist. "Compulsory vaccination has now hardly a supporter. We are ashamed to jettison the idea completely. We prefer to let compulsory vaccination die a natural death and are relieved that the general public is not curious enough to demand an inquest. Immunisation was born and

brought up in rose-coloured surroundings, and it has continued to live in a dangerous atmosphere where the wish has been wont to be the father to the thought If we baldly told the public the whole truth, it is doubtful whether the public would submit to immunisation The risk of accidents must remain one of the snags of all forms of immunisation. The individual immunised is after all the only person who has the moral right to decide whether the game is worth the candle. There are few immunologists responsible for the preparation of immunological reagents, or doctors who have carried out immunisation on a large scale, who have not had some hair-raising experience." This doctor does not consider the question from the hygienic point of view, and hence does not, it seems, realise that sowing disease-filth is certainly not a health-promoting process, but the opposite.

Anti-Vaccination in India in 1938.

We also take the following passage from the report relating to India :—

"The subject of vaccination was much to the fore in India especially in the Madras and Bombay Presidencies. The Bombay Legislative Council had before it a proposal to make revaccination compulsory for 14 year old children. Mr. Jhabrale a well known labour leader made a fine speech against compulsion. The Bombay Humanitarian League and the members of The Theosophical Associations in Bombay were extremely active in opposing this proposal, which was also condemned by 23 other associations. A deputation from The Bombay Humanitarian League interviewed Dr. Gilder, Minister of Public Health, Mr. B. G. Horniman being the spokesman. A letter from The National Anti-Vaccination League, London, against the proposed compulsory vaccination was recorded in the minutes of the Bombay Legislative Assembly. Valuable articles condemning compulsory vaccination appeared in the journal published by Gandhi, in the various Theosophical magazines and in certain daily and weekly papers published in Bombay and Madras. The Bombay Humanitarian League published as a pamphlet, an article by Mr. J. P. Swan, and circulated 5 post cards published by the English League. Dr. Sarma K. Lakshman published many valuable articles against vaccination in *The Indian Naturopath*. No decision was reached by the

Bombay Legislation on the proposed revaccination law. In Madras, a Public Health Bill before The Legislative Assembly contained a clause giving the medical authorities, power to compel vaccination and inoculation at any time, if they thought fit, but eventually on an appeal by the Secretary of The Naturopathic Association to Gandhiji, a compromise was reached under which exemption is to be allowed, provided the objector agrees to submit to isolation if so required. This seems unworkable but it appears to be Gandhi's suggestion. The most active supporters of our cause in Madras where the various nature-cure associations, the leaders of which have a remarkable grasp not only of the principles involved but of the details of the history of vaccination and small-pox in Great Britain and other countries. "Zoroastrian," a devoted member of the League got many letters into The "Bombay Chronicle" Bombay Sentinel, Sunday Standard and other newspapers. The Editor of Cherag occasionally published extracts from English anti-vaccination articles or magazines.

Anti-vaccination associations are being formed in The Madras Presidency."

Vaccination Disasters.

In the same report, we are told that "a twice vaccinated woman died of small pox at Fremantle on her return in March from India. She had been vaccinated before leaving home to visit India, and again on leaving Eastern Bengal.

Another case of death from small-pox of a twice vaccinated person in Grovesend Hospital is reported.

That the enemies of health do not really believe in vaccination, except as a means of enslaving the public is patent from another passage in the report. "Although the Hongkong vaccination ordinance of 1923 compels under the severest penalties for non-compliance, the vaccination and inoculation of every man, woman and child in the area and in effect forces every one landing there to undergo the operation, a most serious outbreak of small-pox was reported there in March, and it was stated in the Press and by the B. B. C. that Hongkong would be out of bounds for British troops while the outbreak lasted. The authorities were taking no risks with these thoroughly vaccinated men. Chinese in Shanghai were vaccinated by force."

Druglessness in Cancer.

We are indebted to a subscriber, Mr. McCann of Burma, for a cutting from the News Chronicle in which Dr. S. J. Peters, Doctor of Laws, M. P., protested against the passing of the new cancer Law reserving to allopaths, the whole right to treat or advice cancer patients. He said: "I have cured cancer, tuberculosis and pneumonia by laying on of hands and prayer, and I shall defy the new Cancer Bill which forbids so-called unqualified persons to give advice in connection with the treatment of the disease."

" UNIVERSAL UNCOOKED FOOD "

Reply to Review by The Author

Dr. B. S. Gopal Rao, the author in a long reply to the review that appeared in our June issue, traverses the criticism that the raw diet experiment has not been conducted sufficiently long. He also reiterates his claim that cooking destroys vitamins so completely that cooked food can accurately be described as 'dead' food. Regarding milk, he does not allow that raw milk has a place in a natural diet, even in the transition stage of reform. He defends his wide statement—that no Indian author has adopted the bath system to Indian conditions—when in fact Dr. Sarma

K. Lakshman had done so, long ago—on the ground that he was not reviewing Dr. Lakshman's book or any other book.

It is unusual for an author's reply to a review to be published, as in fairness the reviewer must be allowed to explain, and then it will be difficult to end the controversy without a feeling of dissatisfaction to one or other. The reviewer therefore reviews his right of reply and leaves it to the Editor to conclude the discussion.

Editor's Concluding Remarks.

Dr. Gopal Rao seems to have

misunderstood the reviewer's criticism on the first point, which was to the effect that there must be mass experiments with raw food continued in each simple case for long periods, without relapsing to cooked food. Whether even conservatively and non-violently cooked food is dead food, and whether even raw milk needs to be rejected absolutely, are questions that do not admit of a categorical 'yes' or 'no.' The main theme of the author is one, on which all Naturopaths are agreed. But it is not possible, nor safe, at present to dogmatise on controversial issues that arise in the practical application of

the method to actual cases. It would be desirable that followers who have experimented on themselves with exclusive raw food for years together continuously should communicate to me their experiences; these communications must be brief and precise, since our magazine is now restricted to twelve pages a month. We must all be thankful to Dr. B.S. Gopal Rao for giving us in English, the results of his experience; it may be hoped that this book may be the starting point for further experiments on a larger scale, so as to enable our posterity to arrive at more accurate conclusions.

—The Editor.

Vivisection, Its Past, Present and Future

By Miss ROSEMARY BAYLY

(Continued from the Previous issue)

Part IV The Future of Vivisection

"If He who made us all made all other creatures also and if they find a place in His providential plan, if His tender mercies reach them—and this, we Christians most certainly believe—then I find it absolutely inconceivable that He should have so arranged the avenues of knowledge that we can attain to truths, which it is His will that we should master, only through the unutterable agonies of beings which trust in us." (Dr. Westcott, Bishop of Durham)

Vivisection has now had over fifty years to establish the proofs of its efficacy. It has been supported by the State, encouraged by the Press, upheld by commercial interests both at home and abroad, and it has had all the money and equipment that any institution could possibly want. What is it, therefore, that has retarded the progress of medical science? Why have these animal experiments failed to fulfil the promises of a new healthy race?

Vivisection is universally upheld by nearly all people in the medical profession, specially among the younger students, whereas, when Pasteur and Magendie first started it in France, it was condemned by most doctors in England as well as by the Press.

Dr. Johnson, probably the most distinguished of all literary men in his time, wrote: "Among the inferior professors of medical knowledge is a race of wretches whose lives are only varied by varieties of cruelty; whose favourite amusement is to nail dogs to tables and open them alive; to try how long life may be continued in various degrees of mutilation, or with excision or laceration of vital parts; to examine whether burning irons are felt more acutely by the bone or tendon; and whether the more lasting agonies are produced by poison forced into the mouth or injected into the veins. . . . What is alleged in defence of these hateful practices, everyone knows; but the truth is that by knives and fire knowledge is not always sought, and is seldom attained. I know not that by living-dissections any discovery has been made by which a single malady is more easily cured. And if the knowledge of physiology has been somewhat increased, he surely buys knowledge dearly who learns the use of the lacteals at the expense of his own humanity. It is time that a universal resentment against these horrid operations should arise, which tend to harden the heart and make the physician more dreadful than the gout or the stone."

Dr. Johnson lived a century before Pasteur. If only he could return to see the general chaos that has been wrought during the last hundred years, he might have something even more important to say about the progress of humanity and the ideals of this new civilization! For the "research" work has been allowed to continue with the utmost secrecy and with no beneficial results.

We are told to leave the whole matter to the "experts." To Whom does this mean? To the callous vivisectors who perform these barbarous experiments? Are we to allow them to be the judges of their own cause, when most of the time their minds are with their commercial interests? No!—"without doubt there is no inquiry, and without inquiry, no knowledge" We must doubt the right of the vivisectors, we must inquire into the results obtained from the experiments, for it is essential that we should all know of the horrors that are carried on inside these institutions. There should be no secrecy where true knowledge is being gained, for it is the duty of one and all to see that science does progress.

We, who oppose Vivisection, are termed sentimentalists—a term now so hackneyed as almost to mean those who are ruled by their hearts instead of their heads—yet our sentiments are the same as those of Lord Shaftesbury when he brought in the Factory Acts, and, to quote a familiar writer: "I am apt to suspect... that reason and sentiment concur in almost all moral determinations and conclusions." We are told that our work is aimless, hopeless, but, as Carlyle once pointed out "All work is as seed sown, it grows and spreads, and sows itself anew, and so in endless palingenesis lives and works."

The failure of "preventive" medicine was confirmed during the Great War. "The toll of disease and death," wrote Dr. Hadwen, "in these modern days of serums and vaccines with all their 'protecting' influences against microbes, was, in proportion to the period and the respective number of troops employed, nearly six times greater in the last six months of the Gallipoli disaster than in the whole three years of the Boer War. The following figures testify to this statement:—

LOSSES IN GALLIPOLI EXPEDITION

Killed	25,270
Wounded	75,191
Missing	12,451
Sick	96,684

The dangers of the inoculation and the far-reaching effects of the serum is admitted universally, and as Professor Bechamp stated "The most serious, even fatal, disorders may be provoked by the injection of living organisms into the blood; organisms which, existing in the organs proper to them, fulfil necessary and beneficial functions—chemical and physiological—but injected into the blood, into a medium not intended for them, provoke redoubtable manifestations of the gravest morbid phenomena. . . . Microzymas, morphologically identical, may differ functionally, and those proper to one species or to one centre of activity cannot be introduced into an animal of another species, not even into another centre of activity in the same animal, without serious damage."

Finally, if some serum were found to prevent a certain disease in an animal, is it any proof that it would have the same effect on man? This is where all the vivisectors' arguments fail; this is the key-stone which, when removed, will cause the whole edifice of vivisection to fall in ruin. Dr. Starling, Professor of Physiology at University College, London, stated:—

"All this observation on animals is useless, unless the men who are to apply it will carry the physiological method into the wards with them, and supplement their knowledge derived from experiment by clinical observation. It is a question of application to man; the last experiment must be on man, whether you make it voluntarily or whether it is made by Nature."

x x x x

From the Medical World of December 1933 we learn the opinion of Dr. W. Mitchell Stevens that "As regards feeding and other experiments upon animals with these substances (vitamins) the results obtained, whatever they may be, can be of little useful application to the prevention and treatment of diseases in man."

The Medical Times of March 1934 stated: "The testing of drugs on experimental animals is very apt to give fallacious results in the case of human beings. By animal experiments it was for long regarded that digitalis raised the blood pressure. We now know that it does nothing of the sort. In fact pharmacology has been greatly hampered by these experiments, and is still being held back by the preference given to animal experiment rather than to clinical observation."

Henry Head, F.R.S., F.R.C.S., writing in the *British Medical Journal*, October 14th, 1911, declared:—

When we speak of Dr. Hughlings Jackson as the greatest scientific clinician of the nineteenth century in this country, we emphasize the fact that the whole of the material from which he drew his conclusions was found in the wards of a hospital. He never performed an experiment and yet he has influenced the course of knowledge in medicine more profoundly than any other single observer."

Lastly, the editorial of the *Medical World*, September 1935, contained the following:—

"We maintain that vivisection of animals is not by any means the only practical training for surgery. Practical technique in surgery can only be acquired by operations on the human body, anything short will never suffice."

Surely that covers all the pretences of vivisection—from disease and the action of food and drugs to physiology and surgery. What else can vivisection do, these propositions being out of the question? Do vivisectioners expect humanity to wait yet another hundred years for that promised remedy for cancer? Must we sit and watch the death-rate increase yearly? At the beginning of the 20th Century approximately 25,000 people died yearly from the disease in England and Wales; the death-rate is now well over 60,000 in the same regions. Many doctors today emphasize the fact that general hygiene would reduce the death-rate of the disease, and the consumption of pure food would be yet another remedy; in Italy where little meat is eaten the disease is comparatively scarce.

It has also been found that "a large part of the fresh meat prepared at the establishment of a certain slaughtering firm in Chicago was derived from animals which had been condemned at the ante-mortem inspection, but the flesh of which had been permitted to be sold as pure food after the diseased parts had been removed."

As it is mainly the poorer classes who buy this cheap meat, the high mortality rate among them is accounted for, but the greater part of the medical profession would not be prepared to accept this as a possible solution to the problem.

However, it is felt by those who, instead of thinking solely of their pockets, concentrate on the study of disease and the diseased, that careful observation of many cases would provide valuable fundamental facts which could be used

as stepping stones towards ultimate cure. For, man can only find his own remedies by studying his own diseases; and just as the shadow accompanies the light, so must the disease have a cause and a remedy.

After half a century of ceaseless torture no profitable results have been obtained; vivisection has proved to be a failure, for, where there are fallacies in the theories, no benefit can be gained from practice. It is destroying the desire to "cure," and building up instead, a selfish type of man ready to sacrifice anything except himself, for commercial interests; it is demoralizing the whole of the medical profession.

Man, instead of seeing the world as a whole, sees only himself the supreme ruler, and all else has to suffer at his command. He is preparing the downfall of nations by declaring his supremacy over the animals; he uses them as "tests" for his poison-gases, which one day will break loose over the world. That is solely what the Experimental Station of Chemical Warfare (Defence) Research Department is doing. For how can poison-gases ever be used for defensive purposes? Are we to gas our own homes in order to save them from the aggressor's bombs? Just as now we are torturing these animals in order to destroy other nations, so one day will the war-clouds break over our own heads and we shall be heartlessly mutilated.

There is no reason why man should be allowed to torture these helpless animals, any more than a strong nation should dominate a weaker country.

Yet, supposing, as so many people maintain, that vivisection is really practised solely for the benefit of mankind, and not for commercial interests, and supposing also that the cruelty involved is slight compared with the successful results, and that mankind is at last finding the real causes of disease there still remain these all-important questions—is it RIGHT to mutilate animals for the benefit of man? When was such a privilege ever given to man? When was permission to torture and kill those weaker than ourselves granted? In the minds of some of us the answer is clear and obvious—NEVER!—never has the selfish egoist been given permission to over-rule all others less fortunate than himself for his own personal interest.

"That sin of sins, the undue love of self with the postponing of the interests of all others to our own" (Trench).

Vivisection gave promises of a new healthy race, but has shown nothing but failure after failure; we are told that to oppose vivisection is to retard the progress of medical science, but why should we be afraid of retarding progress in hate and selfishness? Why should we be afraid of upholding the laws of peace and love?

In the vivisector's work there lies no faith and no hope for the future; worst of all, they have lost their real love of life. Yet it is

encouraging to see that a few people, still confident in the future, are scaling the higher peaks; unnoticed by the mass of toiling humanity, they climb upwards—led by the guiding hand of faith, accompanied by the spirit of confidence which knows that one day man's better self will once again rule over him, and that on the path of love and mercy the new knowledge that truth alone can give will move slowly and silently forward.

AUSTRALIA'S PERFECT CHILD

Lives on Fruit, Vegetables, and Whole Cereals...Has
Never Had Milk or Meat...Has Never Been Ill.

In May, 1936, we published the photograph of Patricia Costello, of Brisbane, Queensland, together with the story of her mother's diet during the pre-natal period. Patricia was then sixteen months old, and a remarkably fine child. She is now four-and-a-half years, a superb little girl, a perfect demonstration of physical and mental health, through Radiant Health living. When sending the photograph on the front cover, her mother wrote:

"People used to say they would like to see Patricia when she was four or five, to see how the fruit and vegetable diet worked out. So, here she is, as lovely as ever. A live-wire so full of life that she is never still: a child that attracts attention wherever she goes. The matron of the hospital where Patricia was born has been very interested in our diet, and the doctor we had was there one day when we were paying the matron a visit. He was delighted with Patricia, saying: 'What a remarkable child. She is just perfect. Her teeth are perfectly formed and spaced, her limbs beautifully moulded, and her curly chestnut hair just glorious. It shows what can be done; and Australia should have thousands just like her.' This doctor has not long

returned from further study abroad, and has very high diplomas.

"Patricia is going to school now. She is the belle of the kinder-garten, and the joy of the teachers, who say that she is as advanced as any child of seven. When offered biscuits, ice-cream, or lollies, she refuses them with a smile, saying, 'I only have wholemeal biscuits'. When people admire her, I say, 'She is a demonstration of what all Australian children could and some day will be'.

"Patricia still lives on fruit, vegetables, a few nuts, and whole cereals. Some mornings she has unpolished rice with raisins or dates for breakfast; others grated coconut and dates; or just fruit. When she has a cereal for breakfast, she has an entirely fruit lunch. If she has fruit for breakfast, she has sandwiches for lunch. Tea is either fruit, or a vegetable salad, or cooked vegetables, and sometimes grated nuts and fruit.

"The children at the kindergarten have milk in the middle of the morning. *Patricia has never had milk*, and thinks it a great novelty to have a small cupful occasionally. Her weight is 2 stone 8 pounds. She wears as few clothes as possible, is never cold, and has, of course, never had the slightest thing the matter with her."

Radiant Health Messenger.

HOW MUCH AIR WE NEED

Air is chiefly needed for burning up the products of digestion, and to facilitate elimination of waste. Every unit of the food eaten must, at our peril, be balanced with a unit of oxygen from the air. Food substances, which escape perfect oxidation, are poisons, which have to be got rid of through healing efforts, called disease.

"How much oxygen do we need?" This is an important question. The necessity, or otherwise, of practising better breathing will depend upon the answer.

If we should be content to eat the bare minimum of food, foregoing a considerable part of the enjoyment of eating — in quantity, if not also in quality — we may not need more oxygen than we are now getting, breathing as we now do. But in fact, as noted by Dr. Abernethy, we eat about four times as much as we *need* to eat. The measure of this need is not the power to digest. That is to say, Nature does not expect or require us to eat all the food that we can digest; if we did so, we should be left without any margin of power for the other uses of life, including the other vital processes. Digestion, for example, always reduces elimination. Phlegm and other morbid products are separated, and begin to be thrown out, chiefly when the stomach is empty and resting. Still we shall be constantly assailed by temptation to eat more, and this temptation is likely to overcome us rather often. And it may be admitted that victory over temptation is not always desirable, since an excessive self-repression sours the temper of the average man, and makes him feel miserable all the time so that most of us will need to com-

pound with our rampant appetites, being contented with escaping worse defeats. Indulgence of taste is so dear to us, that most men are engaged in the quest of some means of recovering the capacity of eating extra large meals, which they have forfeited by habitual excess.

It is possible for men to eat much less than what they can digest, and yet derive some measure of taste gratification from their meals. To this end they must eat more than their vital need, but less than their digestive limit. And this middle path can be followed, without giving up the quest of better health provided the vital powers are at the same increased, and the reserve spoken be built up. Those, who wish to indulge themselves, even moderately, must therefore practise better breathing. There is no escape for them from this necessity. By this they can get in much more oxygen.

Even to secure a bare sufficiency of oxygen we need, therefore, to breathe better. But it would be wise to aim at getting in all the pure air possible. There is use for all the air we can breathe in. Nature knows how to invest in profitable ways what may else be superfluity. Professor Ramamurti and other Indian athletes owe very much of their physical excellence to breathing, rather than to muscular exercises.

Hence we may and ought to strive to secure the *maximum* of pure air, and adopt means to that end. Dr. Leonard Williams rightly accuses the doctor-world of culpable ignorance, in that they are at pains to find out the minimum of our needs, in oxygen, vitamins and other essentials of health. The minimum is that which will just

keep us alive, and perhaps confer average health at the most. They have seen that to get less than the minimum is to incur speedy and impressive punishment, so that the relation of cause and effect can be seen even by an idiot. But they have not seen the causal connection between the crime of being content with the minimum or a little more and the belated breakdown in health and the formation of chronic disease. The besetting sin of the human intellect, doctors certainly not excepted — is the blindness to *slow* causes.

Not only to escape the slow results in poor health and constitutional maladies, but to build up and maintain positive health, we have to secure the maxima of all our vital needs. Look at the beasts of the field. They seem to value their freedom for the ability to secure the utmost possible amounts of sunlight and pure air; and to this is due their splendid health. Between the Naturistic maximum, and the doctorially calculated minimum lies all the difference between sound health and its opposite. We must therefore aim at securing all the air, and all the light, that nature gives. That is what God intended us to do, when He made us open-air animals. This means that we must live in the open air most of the time, and keep our breathing at the highest level of efficiency.

It need not be thought that what we get from the air is only oxygen. Very probably the atmosphere is charged with better things, too, even hope, love, truth and soon, and when we breathe out, we may exchange for these our stocks in fear, gloom, ignorance and love of sin, if we care to attract the good and to repel the evil, by active mental concentration upon the appropriate thought during the practice of *Pranayama*.

(From '*Pranayama*' by Sarma K. Lakshman)

The Indian Naturopathic Association. Annual General Meeting.

The Annual General Meeting of The Indian Naturopathic Association and its Academy will be held at Prakriti Karyalaya Trust Buildings, Bezwada at 3 P. M. on 17th September 1939.

All members are requested to attend.

AGENDA:

- 1 Election of office bearers.
- 2 Programme of Work.
- 3 Deficit of the Indian Naturopath.
- 4 Passing of Accounts.
- 5 Consideration of granting of Diplomas and degrees to competent Naturopathic Doctors.

Bezwada, } P. VENKATRAMAYYA,
1-9-39. } *General Secretary.*

I. N. A. GAZETTE.

We acknowledge with thanks the subscriptions from the following gentlemen

MEMBERS.

- M. 298 Mr. R. Veeresalingam Gupta,
Secunderabad, (Dn.)
M. 309 Mr. C. M. Lakdaval, Bombay 2,
M. 310 Mr. Deolal Vyas, Sumerpur,
M. 311 Mr. N. K. Sivarama Iyyer,
Tanjore.

SUBSCRIBERS.

- S. 119 Mr. Gopabandhu Misra, Pipli.
S. 394 Mr. J. Gupta, Bihar.
S. 395 Mr. S. B. Daniel, Bangalore
(Cantonment).
S. 398 Mr. K. Rajasekhara Row, Mulpur.
S. 399 Mr. Divanchand, Nowshera.

A TEXT ON DIET AND NUTRITION

By Dr. B.S. Gopalarow N.D., D.D.T. Nature
cure Advocate, Rajahmundry, Published by the
Author from Rajahmundry. Pages 221

Price 3-8-0 Card Board; Rs. 4-0-0 Calico.

The book is an innovation indeed in the field of healing art. It contains apt and practical methods that may be adopted for the improvement of man's health. The system is based on principles that require no medicines, nothing to talk of operations or injections. All the ideas arrived at in the book have been derived from research based on nutrition and vitamin theories. The book is an interesting and informative volume. It is interesting too (R.1330.) (A.B.P.). introduction by Dr. C. David Muthu, M. D., M. R. C. S., L. R. C. P., Associate Kings College, London.

Statement of Accounts

Indian Naturopathic Association.

1937

	Cr.	Dr.
Last year's balance	109 11 9	
Journal Subscriptions	120 2 0	
Membership subscriptions	115 13 0	
Naturopath Back Volumes.	14 14 0	
Journal Advertisements.	1 10 0	
Journal Postages.		57 9 9
General Postage.		28 11 9
Stationary.		1 14 6
Books.	82 2 6	26 14 0
Books Postages.	7 5 3	15 4 0
Miscellaneous.		1 0 6
Personal Accounts.	601 7 0	452 2 9
Cash Balance.		20 12 3
Printing.		448 12 0
	1053 1 6	1053 1 6

1938

Last year's balance.	20 12 3	
Journal Subscriptions.	187 3 0	
Membership subscriptions.	138 13 0	
Naturopath Back Volumes.	4 10 0	
Journal Postages.	0 12 0	65 12 6
General Postages.	0 2 0	31 7 0
Stationary.		0 14 9
Miscellaneous Expenses.		1 8 0
Printing.		390 12 0
Books,	44 2 0	57 7 8
Books Postages.	4 6 6	15 13 6
Library.		1 10 0
Personal Accounts.	638 3 8	242 6 0
Cash Balance.		231 5 0
	1039 0 5	1039 0 5

BEZWADA, }
1-9-1939 }

P. VENKATRAMAYYA,
General Secretary.

The Indian Naturopathic Association

India's Premier National Organization for Health Propaganda,

(Registered under Act. XXI of 1860.)

Head Office: BEZWADA, India.

This Association came into existence as long ago as 1919, and has since been working as a scientific and philanthropic organisation carrying on Health Propaganda on a national scale along the lines of Nature Cure. The important features that differentiate Nature Cure from other Systems of cure are mainly two; viz., (i) that its methods are the simplest and lend themselves to self-treatment even in the case of ordinary men; and (ii) that its remedies are extremely cheap, universally available, and of unflinching efficacy. But the most paramount characteristic of Naturopathy is that it addresses itself not merely to patients and sick people whose health has been undermined or broken down by wrong modes of life in violation of Nature's laws, but even to healthy and robust individuals, the enlightenment, purification and disciplining of whose life, is its chief aim. Indeed, Naturopathy has a very vital Message to deliver to humanity a message of absolute self-reliance and of perpetual health and happiness.

The present Membership of the Association comprises gentlemen hailing from almost every Province and State of this vast Indian Empire, and the different places on this, our globe. Mention may be appropriately made here of the fact that the leading Naturopaths of the day are among its members.

Its objects are:

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by prompting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise,) for the purpose of ascertaining their Naturopathic value if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism; and, to work for the re-organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature, Particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books, journals and pamphlets, by means of lectures and the like, and, if possible by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several

systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums, and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of persons desiring a life of serene purity, or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments, and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans therein and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render fulltimed service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient, and to affiliate the same to the Association. For the better propagation of the Naturistic Movement in the country, an official organ and gazette of the Association, by name **«The Indian Naturopath»** was started in July 1926.

To members of the I. N. A., it is supplied free.

Advantages to the Members.

Any lady or gentleman sympathising with the objects of the Association, and prepared to co-operate with it in the realisation of its objects, may become an Ordinary Member of the I. N. A. Every wellwisher of ignorant and suffering humanity, who may be interested in simple life, nature cure or

public health, is earnestly invited to join the Association immediately, and help its noble cause by giving it the best of his sympathy and co-operation.

Besides the privilege of membership in a noble Brotherhood sworn to serve humanity, and help it to-wards the goal of perpetual health, happiness and peace along the lines of simplicity, naturalness and self reliance, each Ordinary Member of the I. N. A. will be entitled :—

(i) To get a beautifully printed Certificate of Membership issued by the Association.

(ii) To be furnished regularly with the issues of the Official Journal gratis and post free.

(iii) To get, as a concessional rate, the several tracts, books, pamphlets, and other literature issued by the Association.

(iv) To qualify for any Degrees in Naturopathy granted by the Association.

(v) In the case of actively practising Naturopathic physicians conforming to the rules of the Association, to have their names enrolled in the Association's Register of Naturopathic Physicians, and to have the protection and support of the Association.

On enrolment, each member will be entitled to get a printed copy of the Rules and Regulations of the Association, gratis.

The subscription for Ordinary Membership in the Association is of 3 classes viz.,

First Class being Rs. 24	
or 48 sh. or \$ 16 per year	
Second Class being Rs. 12	
or 24 sh. or \$ 8	"
Third Class being Rs. 3	
or 6 sh. or \$ 2	"

For Particulars Apply to:—THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India].

Printed & Published by Dr. P. Venkatramayya, N. D., D. M., Genl. Secry. I. N. A.
at the A. G. Press, Bezwada.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ANNUAL
The
Vol. X

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor : Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.

	Page
Is food the source of vital power	133
News and Notes	134
Sleeplessness-How to overcome it	137
Letter to the Editor	138
Natural Immunity	139
A Review	140



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No. V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$1.

Annual Membership Subscription for the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$2; Magazine free to the members.

To Our Reader

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Dr. Sarma K. Lakshman's

Guide to the Fivefold System of
Health and Healing

Practical Nature Cure

Fifth Edition (1939)

The best and most complete book
on the Subject

Price Rs. 4 Postage extra

Foreign 8 Shillings Including Postage

Easting - Cure	(supr. edn)	Rs. 6
Do	(ordy edn)	Rs. 3
Mental Healing		Rs. 2
Judgments on Medicine		Rs. 2
Defective Sight. Its cause and cure		
by Dr. L. Kamesvara Sarma, M.A., N.D.	As.	3

The Nature cure Publishing House,

PUDUKOTAH, (S, India)

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$ 1

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—October, 1939.

No. 10

Is Food the Source of Vital Power?

BY THE EDITOR

Modern objections to fasting are based on the false assumption by the atheistic doctors of the West and their uncritical followers here, that food—what is eaten by the mouth—is *the* source of vital energy and that the cessation of eating is therefore dangerous to life, and must never be resorted to. It is therefore necessary to show that this medical doctrine is false and to explain the true source of life and life's energies.

The medical theory of life is as follows. The body is compared by them to a steam—engine. As the coal that is burnt in the engine generates heat, which makes water into steam, which moves the engine, so the essences of the food digested in the stomach and other organs is carried to the bodily cells, there burnt, giving rise to heat and other kinds of energy, and that this energy is all the vitality that there is in the body.

If this theory of the medicos be true, it can be easily proved; but it is not proved, and cannot be proved.

At one time efforts were made to prove the theory. Food was burnt in the laboratory and the heat given off was measured and it was ascertained that there were so many units of heat—called calories—in a unit of every kind of food. Then calculations were made of the units of energy spent in the activities of the eater in walking and so on; in this calculation it was necessary first to allow for the heat that is given off by the body, for the work of the internal organs, for keeping

up the sitting or standing posture, and so on. It was found that while the units of energy that could possibly come from the food were barely a few thousands a day, the units of energy spent daily were upwards of a lakh. There was no mathematical relation between the food and the work done. If these scientists were honest they would have frankly renounced their pet theory. But they chose to escape by a dishonest trick. They invented a method of pretending that the theory is proved, when in fact it is disproved; they laid it down as a rule that when it was a case of calculating the energy of which food was the source, it should be assumed that the resulting number of units of energy shall be multiplied a thousand times. There is absolutely no reason for thus multiplying except the medical assumption which is questioned.

There is besides the experience of fasters who have fasted for a month or more. Some of these, who fasted solely for better health, and not for disease, were able to go on with their regular work, and even to take long walks; that is, they spent during the fast more energy than at other times. These false scientists try to explain this by saying that this energy is derived from the flesh which is lost during the fast. But while this may appear plausible during the earlier days of the fast, it is not so during the closing days; for then the amount of body-weight lost is very little.

The theory will be seen to be absurd if it be critically considered. If food be the source of life, then old age and death must be impossible. And again, as a wise doctor, Dewey of America, points out, there must be no need at all for sleep. He says: "From the first wink in the morning to the last at night there is a gradual loss of strength, no matter how much food is taken nor how ample the powers of digestion; and there comes a time with all, when they must go to bed, and not to the dining room, to recover lost strength."

What then is the real source of vital power? The answer is, vital power comes from the unseen, from the supreme being.

The real human being is not the physical, visible body, which is born and dies. There is another body, called the subtle body, which existed before this visible body was born, and will survive not alone this body, but other bodies through a series of incarnations. This subtle body is composed of mind and life. It is in constant relation to the ultimate source of all life and mind, and receives supplies of power from that source.

So the body may be compared to a machine driven by electric power. Just as the machine does not produce its own power but receives it from beyond—from a

central power station—so too the body does not produce vital power; that power comes from the ultimate source, from God, through the subtle body. Such is the teaching of Vedanta, which is verified by our experience. Even the vital heat that pervades the body comes from this source. Vital power comes to us abundantly through rest and sleep. A man that is thoroughly tired may go to sleep without taking anything except plain water, and awake perfectly renovated and fit for fresh exertions. Thousands of patients and others have fasted for as long as seven weeks, and become stronger and healthier afterwards. Those that had an abnormally high temperature at the beginning of the fast came down to the normal at the end of the fast. On the other hand those that had a subnormal temperature attained the normal through a long fast.

The Vedantic theory on the other hand is in harmony with the facts. Those that need to have a philosophic understanding of our methods may tentatively accept the Vedantic theory, and test it by their own experience.

No one need be deterred from following the fasting cure by the medical doctrine referred to.

NEWS AND NOTES

BY THE EDITOR

An Allopathic Admission

I was surprised to read in a Tamil weekly an extract from the Indian Medical Journal to the following effect: "Though vaccine has wonderful effect in preventing small-pox, it is a fact that innumerable diseases arise because of vaccination, and sometimes it ends fatally for the child. The evil effects of vaccination are a source of severe disappointment. It may be that the cause of these effects is the entry of alien germs, during the preparation of vaccine. The truth of it must be investigated again and again."

It is indeed a great thing for an allopath to admit that vaccination is

dangerous, and we must be thankful for the admission. But we should ask him one question: Are we poor laymen and followers of other systems of medicine to be subjected by coercive law to this deadly-rite while he and his fellows go on investigating? How many more lives are to be sacrificed before this infallible medical profession will admit itself to be wrong? A safe prophecy is this. Neither the profession as a whole nor the so called Health Department will ever consent to sacrifice their prestige and self-interest; but will pretend to have discovered some new method of obviating all evil effects;

so as to continue to tyrannise over their victims, the lay public. The true safeguard against tyrannical laws is not the vote, but a limitation of the legislative power, and a resort to an independent court of law for setting aside illegal legislation. At present democracy is a greater peril to the subject than pure autocracy; because it is foolishly or dishonestly claimed that the majority has an unlimited right to pass laws. It was rightly remarked recently by a living writer, that the divine right of majorities is an illegitimate child of the divine right of kings, which received a mortal wound, when the head of Charles — that thrice perjured king — was severed from the body by the headman's axe.

x x x

Is Acid Fruit Alkaline.

This is the title of an article by Mr. E. J. Saxon in the September issue of 'Health and Life.' The writer maintains that vegetables are a safe source of needful alkali than acid fruits. I think this is a safe rule to follow, because it coincides with the Vedantic teaching dividing foods into three grades, sattvic, rajasic and tamasic. Readers abroad may need to be told that tamasic foods are stale and foul-smelling, while rajasic ones are those having any strong taste, acid, pungent, astringent, bitter or salt; sattvic foods are those that remain after we reject the other two kinds. Incidentally I may mention that orange juice prepared according to the instructions in my Practical Nature-cure—Page 111, Part II—is rather alkaline and therefore medicinal.

x x x

On Big Muscles.

In the same magazine I find an article discussing the health-value of muscular development, and warning people against "the fallacy of big muscles." Physical culture as ordinarily understood is health-culture. The following passage from page 79 of 'The Practical Nature-cure' may be interesting and instructive.

"Real health is possible with a very low allowance of muscle. Those who seek to refine and strengthen their minds must on no account waste their energies in

building and keeping up a huge establishment of muscle. They must be content to be comparatively weak in body, in order to be comparatively strong in mind. Vital power is one. It cannot be made to bear much in any one department, without losing efficiency in some other department. It is the Vital Power that supports the body; not the body the life.

"Economy is the law of the healthy growth of mind and body. Without economy of vital energy, exercise is bound to be a failure. By uneconomical living the Ether-supply is cut-off and life gets starved."

x x x

Healing Virtues in Plants.

The use of vegetable produce as medicine internally and externally is not against the Law of Druglessness, because these are food-medicines and are used *fresh*—unaltered by the use of fire,—which is not the case in modern Ayurvedic preparations from herbs. From time to time we come across news in the magazines of the successful use of the potato, banana, apple, pear, grape, plum, tomato, raw milk and the like; poultices of raw potato or any other vegetable are excellent for external use; they have been used with immediate relief in sore eyes. The juice of raw-herbs has been used in baths for stimulating the healing of open sores.

x x x

Diphtheria Immunisation.

In the July issue of the 'vaccination Inquirer' is found an extract from 'The Lancet' of the 20th May which is as follows:

"We may be convinced that inoculation prevents Diphtheria; but, in spite of the efforts that have been made to persuade people to have their children protected, the mortality rate for Diphtheria remains unaltered. Lay members of health committees are asking why, after spending so much money on inoculating children, they are still seeing so many children die of it."

It is said that Liverpool, where at least 50 per cent of the children have been immunised, has had very severe outbreaks of diphtheria in recent years. Birming-

ham and Manchester have had similar experience. Leicester, we are told, reduced its diphtheria death rate to under 3 per 100,000, introduced immunisation, and shortly afterwards had a serious outbreak of diphtheria. Still the craze for immunisation is only growing stronger. This only shows that either the authorities are influenced by vested interests and so dishonest or they believe so much in the infallibility of their theories. Error surely dies hard.

x x x

Inoculation Fatality

In the same issue of 'The Vaccination Inquirer' is reported as follows: a Lance Sergeant by name John Charles Gray aged 26, was inoculated at the base of the spine before going on foreign service, and afterwards was temporarily paralysed from the hips downwards. Then he became moody and after a week he shot himself through the chest by a service rifle. Readers can well imagine to what extent he must have suffered in order that he may commit suicide.

x x x

Vaccination and Small-pox.

'The Lancet' of 29th January 1927 declared frankly that vaccination at the age of six months inflicted an infectious disease on a child at the time its digestive mechanism was being rapidly modified, and that as a result many pro-vaccinists in favour of adult vaccination felt that for infants the advantages of immunity from small-pox do not outweigh the disadvantages of its production." So infant vaccination is fundamentally wrong.

x x x

I have personally known a hospital, not far away, where poverty-stricken relatives brought small-pox in, and doctors, nurses and other officers readily accepted vaccination.

Yet the patients recovered from small-pox in some cases, weeks before the nurses were well enough from the effects of vaccination to attend on them!

(Vaccination Inquirer.)

The Medical Man's claim.

"Regular Medicine claims that during the last three decades the span of human

longevity has been increased by a number of years But Regular Medicine overlooks one vital element that cannot be contradicted nor eliminated—the fact that during this identical period there has been the greatest secession from the ranks of Regular Medicine to drugless methods that the world has ever known.

— Fred. T. Moseley.

x x x

Is Milk, Mucous Forming

"Milk does not make mucous, but Nature does. In her defence against the vicious acids that burn and sear the delicate lining of the pneumogastric tract, she lays upon them a coating of slime. Acids produced by foodless fillers, alcoholic in nature, the great bulk of which is unnatural sweets and starches, and incidentally all improperly cooked foods, are the enemies against which Nature sets up her life-prolonging defence.

"So long as the inflammation caused by these acids continues, the mucous clings to its moorings; but when Nature applies her healing remedy—milk,—the inflammation subsides, the damaged tissues are restored, and the mucous, being of no further service, gets loose. By the law of elimination, it begins to seek exits, flowing for days, weeks or months through the nose and throat, kidneys and bowel until the system is emptied". Thus writes S. Leila Hoover in the course of an article with the above title in the July issue of 'The Nature's Path.' In support of this statement the writer narrates the history of one of the most serious mucous cases,—that of a young woman who had been diagnosed to be suffering from abdominal ptosis, mucous and spastic colitis, bowel stasis, anemia, and sleeping spells. In the beginning enemas of flax tea were given—slowly increasing the amount of the enema from 4 ounces, to clear the bowel of its effete accumulations. After a week, milk diet was begun. "As soon as it began to take effect the mucous flow increased until it seemed gallons had passed. After the first week on milk, fresh blood no longer mixed with the stool. The patient began to relax; the temperature went down to nor-

mal; the pulse became even and full, and the patient slept, not the tense coma sleep, but restful, restorative sleep." The writer says that the patient was under her supervision for 8 weeks and then she went home

where she followed a diet regime for two years. "To day her health is comparable to that of any active person." I leave it to the reader to form his own opinion about the benefits of the milk diet.

Sleeplessness — How to overcome it?

If Sleep be understood to mean only suspension of consciousness, then it can be said that it is not a vital need, and can be dispensed with. Relaxation of mind and body is the only essential element of sleep. Animals, especially wild ones, do not sleep as we do, but only relax perfectly. Hence sleeplessness is not such a serious evil, as it is thought to be.

Relaxation comes naturally and readily to those, who labour with their hands, as soon as they lie down and stretch their limbs. These people enjoy a high degree of mental health, being almost free from back encumbrance, the nature and effects of which are explained in my text-book, "Practical Nature-Cure." One who is normal in his eating, and in his work, who is careful always to eat less than he can digest with ease, and who does his work in the right temper of mind,—will never need to woo sleep.

Sleeplessness in its worst form is a mental disease. It is due to a restless temper of the mind. It can be cured by a course of diet, fasting and the *atma-samarpana yoga*. This last is explained in a booklet on mental healing, which is now ready for the press.

I may remark that the more one tries to sleep, the more sleepless he becomes. The ordinary way to get sleep is to take up and read some dull book. But this may not succeed always. The following methods are recommended in addition to the practice of *atma-samarpana*.

Slowly inhale a deep breath, with the least possible effort, and then let out the air very slowly. That is to say, the lungs should be allowed to deflate themselves like an inflated rubber bladder which has a very small puncture. This must be repeated till drowsiness sets in.

Another way is to imagine oneself as having vacated the body. Its weight must cease to be borne by one self, it must be allowed to lie on the bed, like a lifeless thing. The breathing must go on of itself, gently, as in sleep, and without any effort.

A third way is to meditate on a simple mental image or a sound, such as a Form or Name of God. As it needs a very high degree of spiritual perfection, to go on meditating without falling asleep, common people are sure to get sleep by this means. In books on Raja-Yoga, falling asleep is mentioned as one of the obstacles that may be expected, while practising meditation.

A cold foot-bath for about ten minutes followed by warming the legs under a blanket after going to bed, is a good remedy, in ordinary cases of sleeplessness. The water must be very cold and the feet must be in water up to the ankles at the least. The rest of the body may be well wrapped up during the bath.

A mildly warm immersion bath of long duration, for the whole body from the neck downwards, is another way to prepare for sleep.

Walking up and down slowly and mechanically, till somewhat tired, is also a good way.

Abnormal digestive burdens are at the root of mental unrest in most cases. It is therefore a very good rule, to go to bed with the stomach almost or quite empty. If supper be taken, it must be early and light. In the beginning, this may aggravate sleeplessness, or bring out any latent tendency to it. But this ought not to discourage any one. This unpleasant effect will pass away in a few days. When the habit is formed, it will be found that the sleep is more restful and refreshing than

before, so that less sleep would be found to suffice.

Dietetic excess is also the chief cause of the necessity for sleep. The more one eats, the more he has to sleep. Abstemiousness in food is therefore one of the surest ways of reducing the evil effects of sleeplessness. Sleepless people must be stricter in their obedience to the laws of dietetic righteousness, than other men.

As explained already, the essential element of sleep is relaxation. Sufferers from sleeplessness have no reason, therefore, to worry about their inability to get sleep. Let them first relax their minds thoroughly by practising *atma-samarpana*, and then go

to bed, stretch their limbs, and assume a restful posture.

Calmness of the mind, while ceasing to think over all causes of worry or anxiety, is the highest medicine. This will come easily to one who practices *atma-samarpana* or surrender of oneself to the will of God.

A sleepless man may take advantage of his malady and spend the time in some restful meditation, on the nature of God and the soul, and the true relation between them.

If one sleeps at all in the day, in the afternoon, it should never be far more than one hour, as more than this will lower the vitality.

—From 'Pranayama.'

LETTER TO THE EDITOR

10th August 1939.

To The Editor,
The Indian Naturopath.

Dear Sir,

I am indebted to your courtesy for sending me your excellent journal each month, and am greatly interested in the many excellent articles it contains on Naturopathy.

May I seek the publicity afforded by your columns in order to bring to the notice of your numerous readers the very comprehensive Educational scheme about to be formulated by the Health Practitioners Association of 4, Half Moon street, London, England, this autumn.

The syllabus will gladly be sent free to any one interested. Lectures are to be given on every subject which goes to form the basic foundation of a thoroughly trained and efficient Naturopath.

Text-books for students will be recommended, and facilities afforded for their attendance at classes throughout the British Empire, so that in years to come all practitioners, — no matter what therapy they ultimately practise — will have a standardised basis of instruction on which to build up their ultimate success.

No educational scheme of this world-wide magnitude has previously been attempted, and it is hoped that all practitioners will combine to ensure its success by offering to place their present knowledge and experience at the disposal of the Educational Committee, and themselves participate by giving classes and holding lectures for students in their own localities based on the present curriculum.

The Health Practitioners Association—the largest of its kind in the world—embraces amongst its numerous members many practitioners in Naturopathy, Osteopathy, Herbal Therapy, etc. in all parts of the British Empire, and is therefore in daily touch with both practitioners and patients for their mutual benefit and advantage.

It embraces and encourages all efforts made by similar associations to further the cause of the unregistered though experienced and trained practitioner.

I remain,

Your obedient servant,
D. EDGAR RODWELL,
Hon. Secretary.

HEALTH PRACTITIONERS' ASSOCIATION
4, Half Moon Street,
LONDON, W. L. England.

NATURAL IMMUNITY*

By DR. M. BEDDOW BAYLY, M. R. C. S., L. R. C. P.

In the first place, it is worth noting that a form of Natural Immunity to various diseases is recognised as occurring both in animals and in man. Mr. A. W. Kozelka points out in the *Journal of Heredity*, that immunity to a particular disease may be characteristic of a species, of a race or of an individual.

Many instances have been cited, including the immunity of rats, field-mice, and Algerian sheep to anthrax; of alligators to tetanus; of goats to hemlock, of rabbits to belladonna; of pigeons and other birds to opium; of dogs to aloes; of some apes to strychnine; of many rats to plague; of Zebu cattle to foot-and-mouth disease, anthrax and Texas fever. Animals generally are immune to such human diseases as diphtheria, typhoid fever, measles, yellow fever and influenza. In the wild state animals are almost entirely resistant to tuberculosis.

In the human kingdom it is usually held that a natural immunity to diphtheria and other infectious fevers commonly exists during the first six months, approximately, of life. Investigation in many parts of the world has shown that primitive races before their contact with modern civilisation are nearly, if not quite, immune from cancer and other malignant growths; negroes are particularly resistant to yellow fever, while cases of individual immunity either to particular drugs or diseases are so common as to be probably familiar to everyone.

A classical instance of the former is the often quoted one of Sir William Hamilton, the Scottish metaphysician, "who would swallow an ounce of laudanum with perfect impunity—it had no action at all upon him; but this was not that he was accustomed to it." Of course, the converse is also true, certain species or individuals being more than usually susceptible to particular drugs or diseases.

The individual cell

In order to get at the root of the problem, we must study the constitution of the individual cell, millions of which in the aggregate compose our physical bodies—each one a separate living unit upon whose integrity, in respect of both growth and function, the health of the whole organism depends.

For it is becoming increasingly recognised that as Hippocrates and his followers taught, no diseases are departmental or isolated, all cells, tissues and organs are mutually interdependent, for each cell is linked with every other through the lymph spaces which surround it and by the bloodstream which distributes to each the materials to which each has contributed a part, however minute it may be.

Now each cell consists of a mass of protoplasm, an organic compound of carbon, hydrogen, oxygen, nitrogen, sulphur and sometimes phosphorous. This protoplasm exists in the form of particles of such minute dimensions that they are designated "colloidal".

Colloidal Matter

Colloidal chemistry is of comparatively recent development and has done much to elucidate the importance of the minute—actually of the imponderable—in the physiological processes of the body. Mr. G.E.R. McDonagh has visualised the whole universe as knit together by those laws which are known to characterise the colloid state of matter. The subject though extremely fascinating would lead us wide of our theme, but the feature of matter in this state of sub-divisions, which concerns us now is that its surface, electro-magnetic and other effects are proportionately enormous, when compared with the mass of the particles. It has been estimated that the reduction of a given mass of gold to the

*The above is taken from a lecture delivered under the auspices of the Health Education and Research Council at 15, St. James's Place, London, S. W. 1 by Dr. M. Beddow Bayly

colloid state increases its surface area one million times. The magnitude of such surface effects is well illustrated by the electrical potential of the thunder cloud which consists of water particles in a colloidal state. Graham, the original investigator of colloidal matter remarked that "the colloidal is, in fact, the dynamic state of matter, crystalloid being the static condition." "It may be looked upon as the probable primary source of the force appearing in the phenomenon of vitality." Says prof. A. Peters.

"I think it is a mistake to believe that ordinary mass action laws have much significance inside cells." He continues; it may be taken as almost certain that any influence is exerted at the interface

between the molecules of protein and the fluid nuclear contents. These internal surfaces or interfaces hold the key to the problem.

We see, therefore, that all the processes of interchange between the cell and its environments, whether we are considering chemical reactions or electromagnetic radiations, take place at the surface of these minute particles of protoplasm within the cell. Incidentally these are the microzymas described by Prof. Antoine Bechamp as constituting the ultimate physiological units of life. We shall have more to say of their properties and functions in this respect later.

(To be continued)

A Review

How to Cure Eye Diseases without Operation

By William Luftig, M. D. (Berlin), Published by the C. W. Daniel Co, Ltd.
40, Great Russel St., London, W. C. 1. (P. P. 387)

The methods detailed in this book, the author claims, are based upon observations and facts and are the results of scientific experiments and clinical tests. During his medical practice of more than 25 years, he has handled a large number of patients, and he says, he has treated glaucoma, cataract, and detachment of the Retina on an extensive scale. "If the eye is afflicted with glaucoma, cataract or detachment of the retina, it is a sick eye in a sick body. It is not merely the eye which is in bad health, but also the entire body is out of order. It is this general pathological condition of the human system which has affected and incapacitated the eye."

This is in perfect agreement with the principles of Nature-cure. There is no eye disease in a body which is perfectly healthy so that the aim of the treatment must be to restore the body to its normal well being by clearing off every trace of impurities out of the system. The author has rightly remarked that health depends upon the condition of the blood. If the blood is in ill-health, the entire body is in ill-health, and the eyes and bodily organs succumb to all kinds of diseases. Ill-health is the

result of dietetic unrighteousness. The author has elaborately dealt with the various sources to which the bad blood condition may be traced, and how it can be purified. He has devoted a special part to the question of diet. All his ideas on this subject are in keeping with the teachings of naturopathy. He has not, however, made any mention of hunger and its signs. Apart from the general causes which predispose to the development of eye disease namely the constitutional and metabolic disturbances which have the effect of bringing about a pathological change in the condition of the blood and lymph, there are some local causes such as, eye strain and the habit of staring, excessive fatigue and wrong use of the eyes, lack of relaxation and proper care of the eye, etc. The author has elaborated methods to remove both the causes. He advises first a course of body cleansing process which consists in copious bowel movements through laxatives, alkalisation of the blood through taking in juices of fruits and vegetables, enemas or herbal tea, and treatment with wetpacks. He advocates homopathic medicines to be used in eye baths and irrigations, eye drops, and in oral medication.

Vegetable juices may be used with equal effect in the place of the homopathic medicines. Of course he condemns the allopathic way of treating eye diseases with poisonous drugs. He has also devoted a chapter to Light Therapy. But the author does not make any difference between natural sunlight and artificial white or coloured light. Everybody cannot agree with him on this point.

The author must be thanked for having taken pains to bring to the notice of the public the enormous risks involved in the eye operations and the post operative complications in a large majority of cases. The book is on the lines of the one already brought out by Mr. Harry Benja-tion. But this is more elaborate. The printing and get up of the book is fine. I heartily recommend this book to all those who are interested in the subject.

L. KAMESWARAN.

NATURE-CURE HEALTH HOME AT SECUNDERABAD

We are glad to hear that an association by name "Prakriti Pracharaka Sangam" has been started in Secunderabad (Deccan), on 5-9-39. A nature-cure Health Home also has been started on 10-9-39 in a garden near Cavalry Barracks, Secundera-bad donated by Sri Gunda Augiah. The opening function was presided over by Dr. Y. N. Vimmaraju and Sri Sitharama Avadhuta of Bezwada was present at the meeting. The garden is about 5 acres in area and at present has got six rooms for patients to stay. We wish the health home every success.

ERRATA For September 1939

Page	Line	Word	Correction
122	12	July	Italy
123	26	infled	interfered
123			
2nd Col.	22	death	dearth
124			
2nd Col.	8	snaps	snags
125			
2nd Col.	44	reviews	waives
130	16	contend	content

The Indian Naturopathic Association. Annual General Meeting.

The Annual General Meeting of The Indian Naturopathic Association and its Academy will be held at Prakriti Karya-laya Trust Buildings, Bezwada at 3 P. M. on 10th october 1939.

All members are requested to attend
The meeting convened for 17th Sep-tember was postponed for want of quorum.

AGENDA:

- 1 Election of office bearers.
- 2 Programme of Work.
- 3 Deficit of the Indian Naturopath.
- 4 Passing of Accounts.
- 5 Consideration of Granting of Diplo-mas and degrees to competant Naturopathic Doctors.

Bezwada, } P. VENKATRAMAYYA,
1-10-39 } General Secretary.

UNIVERSAL UNCOOKED FOOD

By Dr. B. S. Gopala Row N. D. D. Dt; Nature Cure Advocate Rajahmundry. Price Rs. 3-8-0 for card board binding and Rs 4-0-0 for full calico binding. Postage extra 0-4-0.

Dr. U. Rama Row, President, Madras Legislative Assembly reviews in the 'Health' magazine for september 1939 edited by him and Dr. U. Krishna Row M. B. B. S. Madras, thus:-

This book contains simple practical methods for acheving human health and efficiency. Many original ideas based on research about nutrition and vitamin theories are also incorporated in this book. The book will prove of immense use to those who prefer Nature Cure Methods to drugging. The style is lucid and easy and will be found intelligible even to laymen. The get up is good.

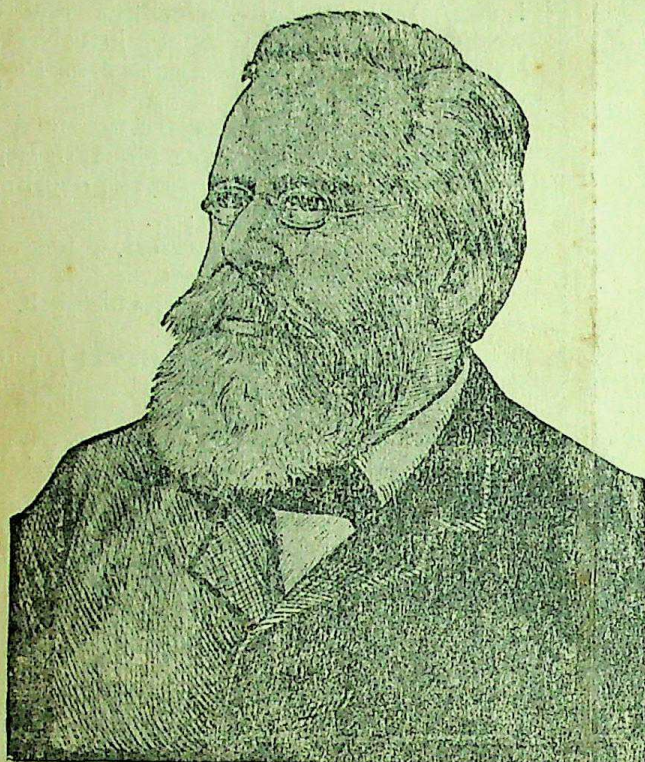
I. N. A. GAZETTE

We acknowledge with thanks the subscriptions from the following gentlemen.

SUBSCRIBERS

- S. 46 Secretary Ramakrishna Mission society, Rangoon.
S. 400 Mr. Nanak Prasad Srivastava Gonda.
S. 401 Mr. Bansi Dhar Barmer.
S. 402 Madame Mira Louise,
Perth (West Australia)

Publication date 15th December 1939



DR. BABBITT'S Human Culture and Cure

5 parts

In 1 Volume

The standard work
on Chromopathy, which is
indispensable to every home
and which was not available to
the public for a long time.

Dr. E. D. BABBITT.

- Part I Philosophy of Chromopathy and apparatus.
- Part II Sexualology and Sociology.
- Part III Psychology and Mental Healing.
- Part IV Nervous system and Insanity.
- Part V Diseases of organs and Cure.

576 Pages

150 Illustrations

is being printed on heavy antique paper and bound in cloth.

Pre-publication price (To be paid in advance) before (30-11-39) Rs. 10
or £ 1; or \$ 6. Excluding postage

Post-publication price Excluding postage. Rs. 20

Publishers :

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings, BEZWADA.

Note :—All those who have sent the pre-publication price of Rs. 10 are hereby informed that the book will be published on the above noted date.

Manager.

Printed & Published by Dr. P. Venkatramayya, N. D., D. M., Genl. Secry. I. N. A
at the A. G. Press, Bezwada.

The INDIAN NATUROPATH



FOR HEALTH - PHYSICAL, MENTAL & SPIRITUAL

Editor : Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

CONTENTS.



The Betrayal	...	...	141
How to become Chronically sick	...	...	142
Benefits of Nature Cure	...	...	143
Microbes in healthy bodies	...	...	146
News and notes	...	...	148



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No V. P. P. System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2; Magazine free to the members.

To Our Reader

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

Dr. Sarma K. Lakshman's

Guide to the Fivefold System of
Health and Healing

Practical Nature Cure

Fifth Edition (1939)

The best and most complete book
on the Subject

Price Rs. 4 Postage extra

Foreign 8 Shillings, Including Postage

Fasting - Cure	(supr. edn)	Rs. 6
Do	(ordy edn)	Rs. 3
Mental Healing		Rs. 2
Judgments on Medicine		Rs. 2
Defective Sight. Its cause and cure		
by Dr. L. Kameswara Sarma, M.A., N.D.		Rs. 3

The Nature cure Publishing House,

PUDUKOTAH, (S, India)

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$ 1

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—November, 1939.

No. 11

THE BETRAYAL

BY THE EDITOR

The grievous failure of the Congress Ministry of Madras on the question of medical freedom was feared, but not expected. The very clear and emphatic pronouncement of Mahatma Gandhi on the question of vaccination naturally justified the hope on our part that the ministry would be far from obstinate on the subject. That hope was shattered. What was the reason?

Numerous attempts were made to secure the intercession of Gandhiji; but they all failed. He that never lets any occasion to go by without making a public and spirited pronouncement, on this occasion did nothing, except possibly make some private representation to the cabinet. We have reason to believe that this was not due to any change of opinion.

If any person other than the Mahatma had acted similarly, it would be called a betrayal. And in my humble opinion, It is a betrayal, even though the sinner in this case is the Mahatma.

What was the reason for the betrayal? There was a reason, which remained obscure at the time, but has become plain enough now.

Mahatmaji has long ago been eager on effecting a great revolution in the religion of the Hindus—the removal of untouchability. And he had also come to the conclusion that the lifting of the ban on the entry of Harijans into temples—a ban which has been an essential feature of temple-worship ever since temples were founded—is the first step towards the removal of untouchability. To the Mahatma the desecration of the living temples of God was something to be submitted to, if necessary, in order that the temples of stone and brick may be thrown open to Harijans. The Madras ministry has since made great progress towards this change, and it is reasonable to suppose that the Mahatma knew that it was in preparation.

We now know why Mahatmaji betrayed our cause. He did so because he hoped for something from the Madras Ministry which was far dearer to him than the health and purity of our bodies.

It is my opinion that Mahatmaji ought not to have failed us as he did when we most needed his support, even though he might have had to renounce his hope of effecting the removal of untouchability. It is my prayer that he will live to repent and make amends.

How to become Chronically Sick?

BY THE EDITOR

Dr. Stanley Lief in his September editorial in the *Health For All* shows himself an efficient satirist, in the vein of Gulliver's Travels. He gives advice on how to become ill and keep ill. It is but fair that people should be advised according to their real bent, and what Mr. Average Man and his wife ardently crave for themselves and their's is not health, but the other thing, because even when they know that certain things are bad for health, they do not choose to change their ways. Now-a-days nearly every rice-eater knows that polished rice, washed and boiled and drained, is bad for their nervous systems, and yet they go on eating the same white rice.

पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवाः ।
न पापफलमिच्छन्ति पापं कुर्वन्ति यत्नतः ॥

"Men love not right living, but love the fruits thereof; they do wrong with effort, though they love not the rewards of wrong doing."

Such is this wonderful 'human nature.' Readers may be curious to know the points of Dr. Lief's advice, so that they may pass it on to their friends. Ofcourse they themselves will understand what the 'advice' really means. Here are the points.

- 1 Eat all you can and whenever you can. Never mind the stomach; it is its duty to work all the twenty four hours; no fast.
- 2 Eat always the most refined foods—plenty of rice, or maida of wheat, sour or sweet, and as appetising as possible; eat plenty of meat, eggs and other un-sathvic food.
- 3 Avoid raw vegetables and conservatively cooked ones. Let them be well boiled and drained and fried in oil or ghee and highly spiced.
- 4 No chewing, please. At that rate you cannot eat much, and that way lies starvation.

- 5 Be as lazy as you can afford to.
- 6 Live and work in stagnant, impure air. Avoid the fresh air like the plague.
- 7 Cultivate hatred, cruelty and fear.
- 8 Be discontented and keep worrying all the time. God—if there be one—did not intend man to be cheerful.

There is one very important bit of advice which is probably as valuable as all these put together, and surely the people have a right to it. That is, call an allopathic or other drug-dealing one, on every possible occasion and, when not actually ill take atleast some 'tonics.' Make sure that these are made up of purely inorganic or highly processed organic stuff. Also get vaccinated and inoculated as often as there is the least excuse for it; these things are 'scientific' and it is far better to go wrong scientifically, than go right and cultivate health unscientifically. Believe implicitly every advertisement of patent medicines. If there is a chance for getting rid of some vital organ, tonsil, appendix or teeth, or anything your surgeon wants to take away, do so at once. Never open a book on Nature-Cure, nor hear a Nature-Curist, except to scoff! Remember, Health is not your concern, but the doctor's.

Are these methods guaranteed to effect loss of health in every case? It is difficult to say that, because many have inherited a very excellent constitution from their ancestors in the villages, and even boast that their parents and grand parents ate this and that, did so and so, and yet lived long. But ninety per cent success can be assured to ninety per cent of seekers of disease, if they follow *all* the rules for at least thirty years.

Benefits of Nature-Cure

Need for propaganda among masses

BY A LAWYER

The system of Nature-cure has not made such rapid strides as it ought to in this presidency and I often wondered how it is that this beneficent treatment with its immense hope for the suffering and the infallibility of the cure, has not become popular in our parts. As I begin to study this aspect, I am driven to the conclusion that the public are not so much to blame as the leading votaries of this cult, most of whom have been content themselves to effect cures within their own circles of relations, friends and patients but have not turned their attention to propoganda on a wide scale so as to reach the masses and educate them on the vast possibilities of this great science of healing.

Indeed, I was one of those who were in complete ignorance of this treatment till age of about thirty when a friend from Masulipatam who came to see me while I was ailing, revealed to me that in Nature cure I have an unfailing remedy. He gave instances of miraculous cures and I had such abundant faith in him that I immediately put myself in touch with the Prakrithi Karyalayam at Bezwada and soon after joined the Health home at Padamatalanka, the well known sanitorium and Nature-cure Ashram founded and run by Sri Sitharama Avadhutha garu, the practical philosopher and saint, who renders this treatment in a purely humanitarian spirit. The trouble I was suffering from was acute and I resigned myself entirely to his care. In about six months' time, I got a complete cure.....an achievement for Naturopathy and an eye-opener to sceptics who ridiculed the idea that water could eliminate disease from the human system.

Readers will pardon me if I give a brief description of the trouble and the travail I had at the hands of allopathic surgeons and physicians not to speak of minor hands in Ayurveda and Unani. The

trouble had its origin in chronic indigestion and liver disorder which in about five or six years manifested itself in acute pain in the right side of the abdomen, wind, anemia, low fever in the evenings, and yearly attacks of vomittings and motions which used to last for a day. Naturally when small prescriptions of local doctors have failed, the glamour of Madras treatment at the hands of experts in allopathy drove me to Madras where I had the benefit of the several analysis tests, X-ray gastric analysis and the Ultra violet ray treatment.

Well known surgeons maintained that the trouble was appendicitis and operation was the only remedy. Equally assertive were the reputed physicians that it was intestinal Tuberculosis and operation might end fatally. In between, the safer course after a good deal of discussion appeared to be to entrust myself to the physicians, and then began a long course tonics, Ostellin, Vitamin D, injections, Iodine and other injections, Digestives to digest the large quantities of food prescribed under diet and laxatives to get rid of the waste matter. This went for a year. The tragedy of the whole thing was while I put on flesh and grew weight from 105 to 125 lbs. and friends were congratulating me on the speedy cure I was getting, I was awfully weak, and every day till the stuffy material was washed out by the current of laxatives swallowed the previous night. I knew no comfort, though, all the time, I was feeling sharply the habit, hunger.

This 'progress,' however did not continue long, as soon there was a relapse and while the doctors attempted to stop the fever which was the dominant symptom, there was cough and soon fresh complications too set in. While all the time, I was advised to eat well, for the T. B. diet was such! While under the treatment again at Madras, I developed even

without doctors detecting it, enlarged liver and symptoms of jaundice set in. When I drew attention to this the eminent physician who was treating me Dr. G... said, liver injections had to be given. I wondered why this wonderful gentleman who was supposed to have examined me at home only five days previously, failed to notice symptoms of increasing liver. It was at this stage that I grew desperate. Friends were not wanting who advised a change for Ayurveda and Unani.

During the hectic days of suffering at Madras during fever, I had a very pleasant—rather refreshing experience—and this was that when I got high fever I used to put ice bags on my body and used to feel relief, and instinctively I began to feel whether I may not get relieved by a full cold bath, whatever might be the consequences. Again another day during that period, I felt so miserable and I was so thirsty—The drinks could not quench it—so I went stealthily down,... caught hold of the street boy and got four tender—cocoanuts and emptied the watery contents into my stomach, and felt extremely happy. Naturally by evening cough was violent and doctor was afraid of its results.

What to my joy and ecstasy, when at this juncture, my Masula friend told me that Nature cure was infallible and that cold water baths, plenty cocoanut water which were taboo in allopathy were employed in nature cure for the very purpose of driving out fever besides other suitable and very pleasant diet. It was indeed a revelation to me.

In a week I was at the Nature health home of Sri Sitarama Avadhutha garu and almost on the first day of the bath the fever went down to 100 degrees and in a week to 99. Local mudpacks and the Kuhne's hip-baths relieved the enlargement of the liver and in a month's time I began to feel happy and hopes of cure dawned on me. The third month I had a very violent reaction after I left the Ashram when all the troubles I had since childhood appeared in a more or less severe form and took

leave of me—Thanks to the invaluable guidance of Sri Sitharama Avadhutha garu, whom I cannot remember without deep veneration and respect for his eminent qualities of head and heart. I was able to tide over the reaction...curative crisis as it is called. After this all was easy, I rallied very soon to normal health. And now I feel that though I did not put on the flesh of the standard weight, I feel I was never before so active as now. Possibly better adherence to the directions of Naturopathy even after the period of convalescence would have brought far radiant health but I had to put my shoulders to the wheel to earn my bread and in this race, I had to compromise my diet and baths too.

Other cures in Naturopathy.

I have tried Kuhne's baths in case of several friends, relations, and some patients and I have carried on experiments even in complicated cases among my family members under the advice occasionally of Sri Sitarama Avadhutha garu. I am glad to say that in none of these, Nature cure failed me. On the other hand, it relieved me of a good deal of worry in having to wait on doctors, or go round for their advice to this place or that and to adhere to the rigmarole of diet and other restrictions of human movements during sickness or convalescence. Children at home now are free birds casting off the orthodox shibboleths of medical science in the matter of diet and dress.

The recent cure was a case of infantile liver in a child aged two, which was relieved in a fortnight on the bath system. Another was a case of dysentery and chronic dyspepsia in a child aged three, in which relief was got in a remarkably short time as the child was very careful about his diet.

In both these cases the children were put on fruit juice and cocoanut water for diet. The remarkable thing about the Nature cure is that children take to the baths quite willingly and happily as ducks take to water and get immense benefits quite speedily.

Is Nature cure costly ?

There is an impression that Nature cure is costly as the diet should necessarily consist of fruit mostly. But fruits may be dispensed with if the patient cannot afford and suitable vegetables might be used according to doctors advice. Ragi diet would offer readily as a suitable food substitute. Nature treatment is a veritable boon, I can say from experience, to town dwellers who have invariably monthly doctor's bills and medicine charges to bear and to spend heavily on diet prescribed by the doctors which is often of the imported variety. While in Naturopathy one need not spend so much, there is the further relief that permanent cure is effected and immunity to disease is also being developed thus ensuring a happy and care-free home life.

It is often said that it is very difficult to keep up diet in this treatment. But this need not discourage us. For, even as in orthodox medical treatment, one cannot adhere to the strict letter of the doctor's advice and get full relief, here too the patient does not fail to get relief and of course he will get it in proportion to his adherence to the directions. But any day the relief he gets is real and certain. And if only the patient is properly educated, he is sure to appreciate the value of Natural diet and soon become one of its ardent votaries.

Wanted propaganda

Naturally this brings me to the all important question of educating the masses at large on the benefits of nature cure treatment. It is a tragedy that ignorant people suffer all untold miseries in the towns and cities having come for relief from their villages in quest of health and caught up in the meshes of medical science and thus though they get better for the time their vitality and strength is sapped and the race of once hardy men in rural parts is fast fading away with the prevalence of wrong notions of medicine and diet. Is

it not a matter for sorrow that in villages we have no hand-pounded rice or rock ground flour but all is machine made stuff? This is so among rich and poor. Again the morning coffee drink habit has impoverished our race and no villager appreciates the value of butter or buttermilk or even of milk in its natural form. In towns the coffee hotel habit and the loading of fermented stuff is the order of the day, and this has brought about stomach disorders in young and old, and naturally liver disorders among the infants with hereditary encumbrances. What then is the duty of all right thinking men? It is certainly their duty and particularly the naturopaths to draw attention to this danger and carry on wide propaganda. They would be thus arresting the rapid demoralisation and deterioration of the race. As it is, very few know about the principles of naturopathy and of natural and nutritious diet.

Nature cure has high potentialities. It cures diseases; it develops immunity to disease. It makes for a nation of strong and sturdy individuals who are an asset to any country. In my opinion, the best way of spreading this knowledge about naturopathy is to effect cures among the people and educate them on proper diet and proper mode of life and thus convert them. To this end, we want a band of youthful workers who would receive adequate training under some well known expert or in recognized institutes and be prepared to work among the people both in towns and villages. To facilitate their work, district associations with taluk organisations, all affiliated to a central body might be formed and aid the workers with funds and equipment necessary to discharge their work efficiently. I think the Prakrithi Dharma-Parishat of Bezwada might bestir itself on this kind of activity and bring about a re-orientation of its aims and methods, taking into confidence the nature-cure experts and public workers, and concerting measures of health propaganda.



MICROBES IN HEALTHY BODIES

The Views of a Non-Medical Bacteriologist.

By the Editor.

Dr. Hugh Nicol, a non-medical bacteriologist, is the author of a recent book which has just come into my hands. It is entitled '*Microbes By The Million*,' and is published as a 'Pelican Special' by the Penguin Books, Limited, Harmondsworth, Middlesex, England. The book is full of the latest knowledge of microbes (germs) and is written chiefly for the general reader. It is very interesting from our point of view; it goes far to strengthen our views about germs and to confute those of the medical profession; and this in spite of the fact that the author does not seem to be aware of the existence of Nature-Cure; he is also evidently unaware of the work of Professor Antonie Bechamp, the great man, whose work was partially stolen and grossly misinterpreted and misapplied by Pasteur, the charlatan.

Anyhow bacteriology has made great strides since the days of Pasteur. Regarding the germ theory of disease Dr. Nicol says that "it is a legacy from the early days of microbiology; the ideas—both hopeful and fearful—propagated in those early days are hard a-dying."

While Bechamp was proceeding deeper into the realm of the extremely small and gathering facts for leisurely and sure theorising, Pasteur jumped to the conclusion that germs did cause disease, because of the hope that a cure could be devised. That this hope has not been fulfilled is the clear verdict of impartial critics. "The teaching of the early bacteriologists was directed," says Dr. Nicol, "towards showing that microbes were agents of disease. In the views of such pathologists it was implicit that once the microbial cause was tracked down, the discovery of the cure would not be long delayed. This has been a false hope in most instances; the treatment of patients suffering from tuberculosis, for example, does not yet proceed by a direct attack on the causal micro-organism." It happens that Dr. Nicol does

believe in the genuineness of the immunity claimed and as conferred by serotherapy; therein he is misled; but he realises that the germ-theory is on the whole wrong.

He arraigns the medical scientists for failure to make a scientific inquiry into the other factor, namely the defensive system of Nature in the body; he says: "They have decidedly neglected to enquire scientifically into what constitutes and maintains ordinary good health. This is probably because the 'causal' micro-organism of a disease is something that can be easily manipulated in the laboratory, and also because for the medical man the study of disease has a peculiar fascination which health lacks."

The ideas of microbial invasion and bodily resistance are in our view both wrong. Natural immunity consists not in resistance to microbial invasion, but in the maintenance of normality of the body cells; some light on the problem is thrown by Dr. Bayly's exposition in the article on Natural Immunity which is being given in this magazine. But assuming that invasion is a fact—and not a mere fancy, as we think—Dr. Nicol propounds a fine question. "Even the worst epidemic leaves survivors, and in the recent typhoid epidemic at Croydon the number of people who drank infected water, or who otherwise introduced typhoid bacteria into nominally susceptible parts of their bodies, must have been much greater than the number of those who contracted the disease. *The question that is still unsolved is not why did tens die, and hundreds fall ill, but why did thousands fail to get the disease?* You will note that it has been left to a non-medical bacteriologist to propound a fundamental question about health."

The proportion of those that are not affected at all is roughly ten to one of those that are; and of those that are infected, the proportion of those that survive is roughly ten to one of those that die. It is

pertinent to ask also whether the few, who died, died because of the infection, or of the medical treatment to which they submitted? An impartial critic, namely Dr. Nicol, tells us that the medical profession is guilty in not investigating the cause of this immunity. I am tempted to ask: How can a body of men so ignorant, as not even to know that there is this question needing to be investigated, be permitted to dogmatise to us about immunisation by serums and vaccines? What answer do they make to Dr. Nicol?

On the main question, what it is that constitutes immunity Dr. Nicol throws light indirectly by means of an analogy from the plant-world.

"The common swede-turnip provides a striking example of the maintenance or failure of health in presence of an overwhelming number of microbes, according to whether a necessary (and until recently disregarded) element is present or absent [from the soil]. Swedes in the field grow in close contact with soil of which every salt spoonful contains at least two thousand million microbes—most of which are alive. The job of most of the microbes is to seize upon vegetable matter and to decompose it; *this however they cannot do if the vegetable matter is part of a healthy living plant.* A swede is healthy because it is immune to all that microbial swarm. Even should it be accidentally damaged in some way while the plant lives, rotting does not usually proceed very far. If however the soil is so lacking in compounds of the chemical element *boron*, that the swede cannot obtain the traces of that element which it requires for normal growth, the soil microbes attack the tissues of the swede and rot them." Dr. Nicol proceeds to say that this effect "is not exactly a disease, since disease is usually regarded as due to a single specific microbe, which is looked upon as practical on its host. The microbes that attack the boron-starved swede" says he, "are miscellaneous, not specific." This is the language of one that is still held in slavery to a medical dogma, precisely that dogma, which the author is criticising. We cannot expect perfect in-

dependence of mind from one that still thinks that medicine is science in some degree; we must give him credit for so much independence as is manifest in the form of doubt. He proceeds: "It is not known how the healthy swede keeps the potential invaders at bay, but we do know that a trace of boron has a great deal to do with it. Obviously the boron, as sustainer of swede health, is immensely more important than the microbes are as agents of 'illth.'"

Just as the deficiency of boron in the soil causes ill-health of the swede, so that it becomes the proper prey of microbes, to lod the deficiencies of alkaline. Organic substances in the body-tissues cause a weakness and proneness to disease and dissolution in human bodies; that in such a state the process of dissolution is effected by the agency of microbes is no evidence that *they* are the cause of disease; the real cause is the abnormality due to the deficiency.

In order that such deficiency may not arise at all, we need to take in what we call positive food. *Positive* food is that which promotes *positive* health. Nature-Cure is definitely based on the teaching that positive food is food that is rich in the alkaline organic salts that preserve and increase the alkalinity of the blood and flesh. Such organic salts are abundant in raw tender vegetables, in the skins of fruits, in herbs, and to a certain extent also in raw milk. In a case of old rheumatism reported recently in this magazine, raw vegetables and herbs figured largely in the diet. In a case of asthma now under treatment, juices of raw tender vegetables were used with effect; and now the patient has been told to take one meal daily of a salad of raw vegetables flavoured with curd and cocoanut scrapings, with raw milk in the evenings, rice and other cooked food to be eschewed until the constitution is restored.

But there is one thing more. Our source of alkaline organic salts—which in my opinion are more valuable than the

(Continued on page 148.)

News & Notes.

By the Editor

Medical Fallacies.

Dr. Jay B. Nash is reported as declaring that a number of medical dogmas are fallacies. Two of them have been noted by me. One is that 'clean teeth do not decay! They do. Tooth-brush and anti-septic paste are vigorously used daily at great cost by people who believe in this teaching. But the dentists are prospering. Teeth decay from internal causes. The lack of alkaline essences in the food undermines the health of the teeth; their roots become loose and then they fall, or have to be pulled out. Even at this stage they can be saved by fasting and dieting to replenish the needful alkalines. The other is that **weight must be proportional to height.** That is not correct. Tall men are not proportionately heavier than short ones; they generally tend to be lean; and yet they often remain healthy and live to a good old age. Nature-cure does not accept the medical weight-standards; in fact we leave weight out of consideration altogether, leaving it to Nature, and concern ourselves solely with living hygienically and in perfect independence of all doctors.

A Doctor on Doctors

In Health And Life (September) Dr. Ulric Williams, a Newzealand physician, is reported as writing that "Orthodox methods, far from reducing the incidence of disease, have become in fact the second in importance of the two principal causes" of disease.

(Continued from page 147.)

hypothetical vitamins, because the 'latter' cannot exist where the former are wanting—is the vegetable kingdom; and this in turn has its source of the needful elements in the soil. If the soil be exhausted, or rendered poisonous by the ignorant use of "scientific" manures, then health is not possible. And this point is referred to by Dr. Nicol.

The author has some very excellent remarks on pasteurisation of milk. These may be reproduced in a later issue. Therein he tells us that "the bulk of the medical profession are a long way behind the more advanced of their colleagues," so that it happens that only a small minority of them is capable of forming same opinions.

Just out!

DRUGLESS HEALING

OR

THE FIVE FOLD MEDICINE

By

Dr. L. KAMESVARA SARMA,
M. A., N. D.,

As. 4 or 1 sh

The Nature-cure Publishing House
PUDUKOTAH, S. India.

Just out!!

To Learn The Easy and Harmless Way of doing PRANAYAMA

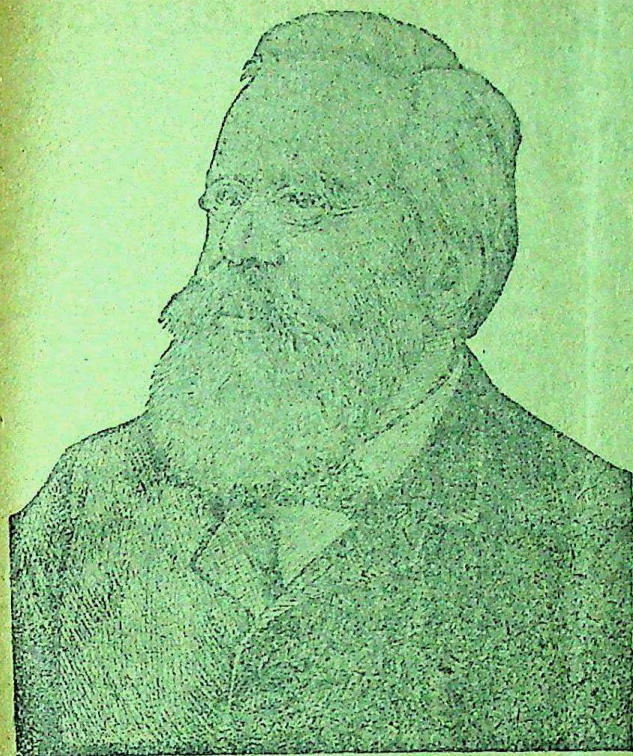
Read the book:

PRANAYAMA (1939 Edition)

By Dr. SARMA K. LAKSHMAN, N. D.,
Price Annas Two. Postage Nine pies extra.
Foreign 4d. including postage.
For Australia 6d. including postage.

The Nature-cure Publishing House
PUDUKOTAH, S. India.

Publication date, 15th December 1939



DR. BABBITT'S Human Culture and Cure

5 parts

In 1 Volume

The standard work
on Chromopathy, which is
indispensable to every home
and which was not available to
the public for a long time.

Dr. E. D. BABBITT.

Part I	Philosophy of Chromopathy and apparatus.
Part II	Sexualogy and Sociology.
Part III	Psychology and Mental Healing.
Part IV	Nervous system and Insanity.
Part V	Diseases of organs and Cure.

576 Pages

150 Illustrations

is being printed on heavy antique paper and bound in cloth.
Pre-publication price (To be paid in advance) before (30-11-39) Rs 10
or £ 1; or \$ 6. Excluding postage
Post-publication price Excluding postage. Rs. 20

Publishers :

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings, BEZWADA.

Note :—All those who have sent the pre-publication price of Rs. 10 are hereby informed that the book will be published on the above noted date.

Manager.

Regd. No. M. 2170

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR
HEALTH PROPAGANDA

Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature ; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books, journals and pamphlets by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanitarium in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans therein and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you want to be a MEMBER

Annual Subscription Rs. 3 only.

Members will get copies of

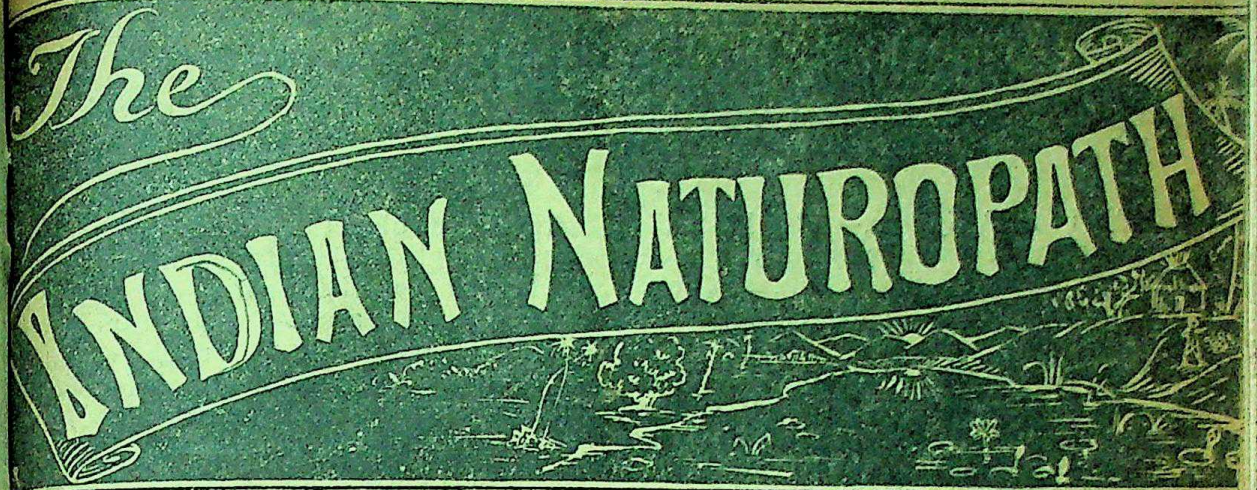
INDIAN NATUROPATH FREE.

For Particulars Apply to:— THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India]

Printed & Published by Dr. P. Venkatramayya, N. D. D. M., Genl. Secy. I. N. A
at the A. G. Press, Bezwada.

The INDIAN NATUROPATH



FOR HEALTH - PHYSICAL, MENTAL & SPIRITUAL

Editor : Dr. P. VENKATRAMAYYA, N. D., D. M.

CONTENTS.

Editorial Notes	...	...	...	150
Pathological Necessities	...	...	...	151
Vacation for our Stomach	...	...	...	153
Health & Disease	...	...	...	154
Choose your Diet by color	...	...	...	156
News & Notes	...	...	...	158



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No V. P. P System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine
Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for the Indian Naturopathic Association.
Inland Rs. 3—0—0 foreign Sh. 6, \$ 2:
Magazine free to the members.

To Our Reader

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

Dr. Sarma K. Lakshman's

Guide to the Fivefold System of
Health and Healing

Practical Nature Cure
Fifth Edition (1939)

The best and most complete book
on the Subject

Price Rs. 4 Postage extra

Foreign 8 Shillings, Including Postage		
Fasting - Cure	(supr. edn)	As. 6
Do	(ordy. edn)	As. 3
Mental Healing		As. 2
Judgments on Medicine		As. 2
Defective Sight. Its cause and cure		As. 3
by Dr. L. Kameswara Sarma, M.A., N.D.		

The Nature cure Publishing House,

PUDUKOTAH, (S, India)

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$ 1

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association.

Vol. X

BEZWADA—December, 1939.

No. 12

WE WISH

A Merry Christmas

AND



A happy New year

To our readers and to all those who have co-operated with us in the sacred cause of naturopathy, for the amelioration of human ills—physical, mental and spiritual. We wish the same to all the creation whether it is immovable or movable स्थावर जंगम as we are all the descendants of the omnipotent and omnipresent reality.

The Editor.

Editorial Notes

Birth day of Dr. Sarma.

Elsewhere in this number is given an invitation to the 61st birth-day celebration of Dr. Sarma K. Lakshman B. A., B. L., N. D. to be held at Pudukottah, by the Pudukottah Nature Cure Association. The honour is long since over-due and we are glad to learn that even at this time the people have realised their duty to the Doctor who has sacrificed his flourishing profession for the cause of Naturopathy.

The readers of 'The Indian Naturopath' have well followed him through the columns of the journal and we are sure they have a good appetite for his writings. We extend our hearty congratulations on the eve of the birth day celebrations and pray the Almighty to bestow long life and prosperity on him.

The Madras Health Act and the Conscience Clause.

From the inclusion of the Conscience Clause in the Madras Health Act we were suspecting that the Department would somehow, under some pretext or other, nullify the conscience clause that was introduced with such a great tension. The health officer orders to secure permission from the Magistrate; the Magistrate states in turn that he is not empowered to do the necessary business to issue an exemption to the guardian of the child to save the same from the dirty hands of the vaccinator. Under these conditions whom are we to approach?

The health officer is not empowered to certify the purity of the

lymph he is administering to the child; he cannot guarantee that the operation would not harm the child under vaccination; the parent of the child is at a fix to choose the procedure to pursue. There is only one way open for him; and that is to pay the fine repeatedly. How long? It is really a vexing question. But as long as the members of the assemblies and councils keep mute to fulfil the responsibilities entrusted to, the dumb millions cannot but suffer the tortures that are enforced on them by the department of ill-health.....ill-health, because they do not know the A B C of biology or hygiene. Had they known even a bit of hygiene they cannot administer the gutter medicine they are now administering without a shudder. The question again arises, what then are we to do?

A simple solution. Simple indeed. Every one of you should go to your respective councillors and teach them about the horrors of vaccination and request them when they next go into council chamber not to forget to discuss the matter over to their colleagues and help the dumb millions who had sent them so faithfully on their behalf. If they feel the responsibility and work for us, then, we are saved. There is no other way open for us.

A case of refusal for vaccination is reported elsewhere in this number. That shows us that education and agitation as to the horrors of vaccination is wanting and that proper agitation cannot go unheeded by any Government however aristocratic it may be.

Pathological Necessities

BY
Dr. PUTCHA,
N. D., D. M.

1 FEVER

The Allopath is making leaps and bounds in the investigation of the real causes of fevers, and in classifying them into a number of groups and classes.

Each group is again found to be the product of a certain group or class of bacilli; and every class of bacilli is tried to be combated by a certain virulent poison.

The number of fevers is also increasing in direct ratio, to the poisons administered.

The nature cure, on the other hand, is minimising the number of fevers, nay, the number of all diseases; and minimising the applications for the cure of them. The science of nature cure, is less complicated; and aims at rooting out of the cause of all diseases. The science of nature cure is based on true biology and hygiene, and is very easy for the lay man to learn as it is based on the best common sense methods.

What is fever.

Whatever may be the name of a fever there are all or some of the following symptoms:—

1 Loss of appetite, 2 Headache, 3 Increased number of heart beat and pulsation, 4 Rise in temperature, 5 Nausea 6 Chill, 7 Extreme weakness, 8 Billiousness, 9 Constipation, 10 Coated tongue etc.

In all the fevers there is invariably, loss of appetite, as a forerunner. If the patient is clever enough, to heed the warning, and the nerve to refuse the food he does not require; there is no fever. But unfortunately people are taught that if a man abstains from food his vitality would be lowered and that he would die of starvation. So he forces food on the system, even though there is no craving for it; and still more, when there is a disgust for food.

He does not pause to think, why the appetite is on the decrease, nay disappeared. He forces the food on the system; which is already overburdened with food—which has not undergone the proper process of combustion. For combustion, proper amount of oxygen and sunlight are necessary. A person who does not take proper amount of exercise, or work in the sun, does not receive the necessary amount of oxygen, for the chemical transformation of the food into nutritive elements, which feed the blood and tissues. When combustion is not going on properly, the system stores the amount of uncombusted material for utilising and assimilating the same, at a later date, when the system needs it; i.e., when there is no supply of fresh food material. If that blessed day is not forth-coming and if the system is repeatedly polluted and contaminated with this uncombusted material, then the system says: "Halt! I want time to clean and repair the system of this unwanted material. I want an extra supply of oxygen for the combustion of the already stored food material". This warning is this loss of appetite.

Nature cure doctor prescribes in all fevers, a regular fast to the afflicted; and allows the system of the patient to go on in its process of repair and cleansing uninterrupted. The unused food material finds time enough, to oxidise and assimilate in the body.

There is an increase in the number of heart beats in all fevers. Instead of the normal pulse rate in the adult, i.e., 70; The rate increases to 80, 90, 100 and even to 140 in fevers. That shows, clearly that the increased intake of oxygen is quite essential for the oxidation of the unused food material, and other poisonous substances, that have sprung up by the stagnation of the unused food material for a long time. The increase in the number of heart beats and the accompanying rise in temperature of the body are unavoidable and necessary features in the pathological

condition. So the fever is a pathological necessity.

Any attempt to lower the temperature and the number of heart beats only lead to further stagnation of the unused food material and poisons; which in turn bring on a disastrous condition of the system.

All medicines from aconite, to the blessed chincona bark and chirata—all benumb the heart; the pulse rate is lowered and the temperature of the body goes down. The patient thinks that he is relieved of the fever he is suffering from. But what happens? The unused food material, and the poisonous effete, remain in the body, and putrefy. The system is exhausted in the elimination of the poisonous drugs administered, and becomes inefficient in the normal function of Katabolism.

In almost all cases of fever treated along the allopathic and allied systems of treatment, the period of convalescence is long and tedious and the patient does not regain his normal strength for a very long time.

The patient after recovery from fever is attacked by dysentery, diarrhoea or itch,—the nature's attempts for the elimination of poisonous matter from the system. If even then, the medical man interferes, the system becomes weaker and weaker and the uneliminated filth stagnates in the system to become chronic and later incurable—uneliminable.

What does a Naturopath do in such cases?

The nature cure expert does never attempt to lower the temperature to save the patient. He invariably attempts to eliminate the poisonous matter from the system; and restore the system to function normally. The temperature will take care of itself. How?

The body has got four organs of elimination. The lungs eliminate the gaseous poisons from the body while the kidneys and colon eliminate liquid and solid poisons respectively. The skin with its millions

of pores, compensates any of the other three excretory organs. It can eliminate gaseous liquid or even solid impurities from the body.

It is only then, when all the four excretory organs become sluggish or become inadequate that a disease ever presents itself. As long as the body can normally function, there is no disease.

The nature cure doctor first of all, orders a fast to his fever patient, by whatever name the fever may be called; so that the body finds ample rest and leisure to repair and eliminate the poisonous material from the system. The vital digestive fluids hitherto used for the digesting and assimilation of the food, are not utilised for the digestion of the already unutilised food material, that is stagnating in the body. The abnormal intake of oxygen, and the elimination of carbondioxide, from the system, frees the system of the excess carbon and the body becomes lighter day by day.

Every day once or twice the bowels are cleaned so that the solid wastes are removed from the body.

Profuse cold or hot water drinking and drinking of acid or subacid fruit juices of the citrus family, result in the profuse urination, and the consequent elimination of liquid poisons from the body.

Occasional sun baths, and even steam baths, or sweating packs, in the absence of the sun, administered to the fever patient, work as diaphoretics, and the perspiration, eases the body of the abnormal impurities that deposit very near the skin.

Thus the system is cleansed off the three sorts of poisons and the patient finds himself lighter day by day and in a short time the temperature goes down without poisoning the system.

The occasional hip or sitz cold water baths tone the system, and the body is saved from becoming exhausted, in the elimination, of the impure material from it.

As soon as the unused food material is used up by the system and as soon as the poisonous filth is eliminated from it the body recommences to function properly. Then a healthy hunger sets in. The coating on the tongue disappears leaving the tongue rosy as usual.

The patient is then fed on very easily digestible foods such as brown rice along with cooked vegetables alternate with fruit juices. The period of convalescence also is shorter than in any other medical treatment; and there are no after bad effects as in the medical treatment.

From the above you will very easily understand that a fever is a pathological necessity and that any attempt to mitigate or remove it without eliminating the bodily poisons, ends in untoward after effects and lowered vitality. The persistent and repeated medication only further deteriorates the system. The disease becomes chronic.

So it is always necessary to avoid poisoning the system, and to resort to the cleansing and repairing methods of nature cure to live long, healthy and strong.

Vacation for our Stomach *

By Dr. Benedict Lust

We would do well to give our stomach a vacation now and then—that is, if we expect that very important organ to recuperate. That good old custom of three full meals a day, with just a bit of fruit or soda or "malted" between meals, and a "snack" before bed time is undoubtedly responsible for a lot of trouble-frayed nerves, tender stomachs, abnormalities of the eliminative organs, headaches and anything else you can think of. Although the stomach and brain are far apart anatomically, yet an acid stomach will create irritation, exasperation and a touchy temper in general.

The problem is not a very difficult one, if you will take enough time to do a little experimenting with yourself. I know of many practitioners and patients, who have done this and reached a conclusion satisfactory to themselves. There is no specific standard for everyone, but the number of meals that should be eaten during one's walking hours can be determined by each individual.

We need to remember only that we should eat enough to supply all the needs of the body, and satisfy our craving for food, but not to go beyond the point of creating

interference with the digestion. That is what causes the real trouble.

Some persons do without one meal a day, either breakfast or lunch, or the before retiring meal— and to their astonishment they find they feel better, sleep better and awake in the morning refreshed, and eventually put on weight and strength. Those with an excess of weight will begin to lose it. The secret of this improvement is, of course, that the entire digestive system has had more time and strength to digest and assimilate the remaining meals.

It is now an acknowledged fact that the stomach does not empty itself of food for atleast four to five hours, and if you are worried or fatigued it will take longer. It should be obvious then that new food should not be introduced into the stomach as long as partially digested food from a previous meal still remains. In my opinion, then, meals should be eaten at least five hours apart to get the best results, otherwise you should not be surprised if lunch disagrees with you or there is a "heavy" feeling after dinner.

There are two schools of thought on this question. One advises to start the day

* From Nature's Path.

with large glass of fruit juice, followed by a large breakfast of two or three foods and a beverage. They suggest the entire omission of lunch, or perhaps just a bit of fruit or glass of fruit juice. In the evening a full dinner—and no food between then and bed time, unless it be a glass of buttermilk just before retiring. Now, the other philosophy calls for some fruit juice or just one fresh fruit at the breakfast hour (or perhaps just a glass of water); then a rather substantial lunch at about eleven o'clock; nothing during the afternoon, and a full sized dinner at night. No food or beverages of any kind between that

meal and bedtime. Apparently they both work out well, for there are many followers of each system. It is likewise advised that if you are not hungry at all, skip a meal. You will be better off for doing so. Furthermore, if you feel loggy after breakfast or lunch, then take only some fresh fruit for the next meal. Should your tongue be carrying a nice coat of whitewash, or a coat of tan, that's a sign for you to live on fruit juices for a day. You will build up a fine resistance in this way, and this will enable you the more readily to ward off many oncoming colds or other conditions,

HEALTH AND DISEASE*

By Dr. Bertrand P. Allinson M. R. C. S; L. R. C. P.

Vivisection is a reactionary influence whose object it is, unconsciously probably to a great extent, to leave things as they are, to prevent that forward movement in all directions, but more especially in medicine and in social hygiene and in social conditions which are the only possible means by which humanity can reach health. In other words vivisection is part, so to speak, of a vested interest to prevent such a thing taking place. After all when we consider so highly contentious a question as diphtheria immunisation, without in any way asking whether diphtheria immunisation is a possibility or not a possibility, the fundamental fact is that we know and have ample evidence to prove that diphtheria does not occur under proper conditions of life. We know that. A certain school medical officer in a recent article in the *British Medical Journal* was comparing two groups of children for their susceptibility to infection, one group having had tonsils and adenoids removed, and the other group had not, and he said in this article that there was no object in trying to compare the incidence of diphtheria in those two groups, for the simple reason that in the schools under consideration diphtheria did not exist; in other words, when the con-

ditions were good the disease was absent—therefore, the object of diphtheria immunisation is indirectly to postpone the remedying of those conditions which make diphtheria possible. That is to say, it is an anti-social practice, and that, I think, is the point against vivisection in many branches of disease, that it claims to cure the diseases themselves, whether it be diabetes, whether it be pneumonia, whether it be plague, or what you will—it is the same tale; the same endeavour to evade the inevitable necessity for getting rid of those fundamental conditions of disease, which can be overcome, and can only be overcome by adequate social legislation, so that people may have decent conditions of life, so that they may live rightly and get the right food, because if they live rightly, and get the right food, their lives are harmonious, healthy and well equilibrated.

x x x

People say: "Well, here you have diphtheria immunisation; it claims to do certain things; you want to get rid of it; what are you going to do instead?" If you talk about social conditions they will

* From a speech delivered against vivisection (From the Abolitionist).

say: "But you cannot alter social conditions suddenly; that is a matter of evolution and time, what are you going to do in the meantime?" The answer is that if human beings apply such knowledge of the art of living as does exist in spite of social conditions, in spite of the limitation of the life that one leads, one can still bring about a state of health of the body which is infinitely superior in its results upon the prevention of disease compared with immunisation or preventive treatment of a specific nature. So that whilst we are out to destroy something, I feel that we also should be legitimately in the position to say that we have something better to offer in its place. Of course, that something better is something which is in harmony with all those ethical standards for which we stand, and which are at the back of our anti-vivisection attitude.

X X X X X

You will have heard about the terrible complication of vaccination called encephalitis. We know that this condition was only discovered, and probably then only quite accidentally, ten years ago. No one is going to pretend that this is a complication which suddenly appeared for some unknown reason at a critical date through factors that we are quite ignorant of. We must believe that this particular complication must have existed from the time that vaccination was first used, and that the mere fact that the medical profession was unable to recognise it is not to say that it did not exist, although, of course, in the realms of philosophy that which is not recognised cannot exist—a very convenient thesis for the medical profession—but it

has taken over one hundred years for it to be discovered. Let us hope it will not be one hundred years before the remote effects of diphtheria immunisation are discovered. To my mind, the confidence with which the medical profession rushes into using every new remedy that appears, especially if it is a type whose ultimate consequences cannot possibly be estimated until after long years, is a serious criticism of the general attitude of orthodox medicine towards disease. They are willing to clutch at every straw. Look at the way in which sulphanilamide was seized upon by the medical profession recently. It is a new drug which has apparently miraculous results in certain conditions, but the medical profession does not worry very much about its possible dangers. I myself only last week saw a woman who is condemned to progressive paralysis as a result of taking this particular drug, which was given to her when she was suffering from Pneumonia, and how much of this sort of thing we are going to see we do not know. To me it seems quite probable that the day will come when the use of these particular drugs will be very severely restricted. If we tackle the problems of disease from an ethical standpoint we automatically prevent mistakes which may have disastrous consequences.

As I have said, without dealing with the animal's side of the problem at all, I hope I have been able to make you realise that vivisection is quite as much a human problem as an animal problem, and that the future not only of animals but also of human beings is bound up with this question of the use and exploitation of animals for medical and curative purposes.

EDITOR:

Dr. B. P. SINHA

Director, Nature Cure Home,
Allahabad.

Jiwan Sakha
ALLAHABAD

Annual Subscription: Three Rupees

Choose Your Diet By Color

BY LILLIAN R. CARQUE

Nature's purpose in coloring her foods is not merely to make them look attractive. Each color serves as a key to nutrient virtues. The color arises from the elements that the food organizes into its structure from the soil in which it is grown and the electric-magnetic emanations it attracts from the sun. Scientists tell us that ninety-two different elements have been discovered and tabulated. Every one of them has its own rate of vibration, its own colorful spectrum, and each gives off its own color identification when heated to the point of luminosity; no two have the same spectrum.

Every cell in our body has its own rate of vibration; hence when the organism receives affinity waves in color, harmony and health result. We are told that vitamins are wavelengths of light and color, stored up in foods by the sunlight to which the body reacts and responds according to quality and relationship. Experimentation has proved that colors, chemical elements and vitamins in their natural state are all interrelated and interdependent.

Few people realize that foods are often chosen, consciously or unconsciously, by the colors predominating in the human aura—that invisible atmosphere surrounding and interpenetrating the human organism. For thoughts take form and color; indeed all vibrations are either the direct or indirect result of thought, ranging in emanations from the first divine impulse down to every thought of man. Rates of vibration and color energies differ according to the

quality of thoughts, to their moral and intellectual degree of excellence—a reflection of the character and development of the individual.

When the animalistic tendencies in man are in the ascendancy, or when they overshadow the intellect, red vibrations become the predominating ones, and are diffused throughout his organism, also developing his aura. His thoughts assume the coloring of this ruling emotion, which serves as an obstruction, momentarily at least, to his intellectual faculties. Red takes on more forceful tinge to the degree of the intensity of his uncontrolled passions.

This will explain the predominance of the red flesh of the animal in the average diet, as it helps to feed and replenish our emotional nature. Phosphate of potassium is the mineral basis of all muscular tissues, giving them their characteristic pliancy. All other organic salts exist in muscular tissues only in small proportions. Flesh foods of reddish cast are rich in nitrogen—that repressive conservative element which is craved and consumed to excess by sluggish negative temperaments, guilty of inertia and indifference. Oxygen, possessing opposite characteristics from those of nitrogen, is Nature's great energizer, activator or propelling agent. Oxygen is much too active alone, however, and needs the restraining influence of nitrogen to supply the brakes or dampers to subdue its feverishly burning pace. That is why most oxygen-charged fruits and vegetables, of strong alkalinity, have a crimson blush

thus yielding warmth and stimulation in balanced proportions for healthy metabolism.

In the organic world, red coloring matter is provided by potassium or potash, one of the principal alkaline minerals occurring profusely in all fruits and vegetables. The reason is obvious for the magenta hue of potassium is indispensable in the formation of red blood corpuscles, and is a predominant element in the brain. In the mineral or inorganic kingdom, potash has high explosive properties, and is used extensively in the manufacture of gunpowder and lucifer matches. Small wonder then that potassium occurs, never in a free state, but as chloride of potassium or phosphate of potassium, chlorine providing the green coloring matter of Nature, in co-operation with sodium, iron and calcium. Phosphorus provides the blue (higher, mental) color energies.

For when man's emotions are not overstimulated, his objective mentality contributes a greenish hue. This color, when combined with the red of his emotional nature and the orange life force (which will presently be discussed) imparts to him a brown vibration. This shade unfortunately is the condition in which the mass of humanity finds itself at the present time. Green is the color of the objective mind of men, when he first begins to individualize as a permanent center of consciousness in the Deific Essence. It is the color of the manifested lower mental nature, which is sometimes called brain consciousness. For just as soon as man arouses within himself even feeble but stirring mental impulses towards a finer, more sympathetic life, he exerts a genuine effort, consciously

or unconsciously, to place his animal appetites and passions subservient to the will of his higher mind and nobler soul.

We can now readily understand why many nuts and legumes of brown and yellow color energies are representative of clean and pure sources of protein, enjoying as they do an accelerated vibratory activity, as compared with the sharply descensive vital force of dead animals. The molecular structure of nuts and legumes is more constant, and hence it is immeasurably freer from the bacteria of putrefaction which abound in meat. It also becomes comprehensible to us why nature provides vast fields of green, for they are the rebound of dynamic but low mental energies projected by imagination as creative, fashioning impulses into the various kingdoms of nature, molding their character and tendency. That is why green color vibration enjoys selective absorption by the earth that it may feed and replenish our lower mental faculties. Chlorophyll is the "red blood corpuscles" of plant life. The indisputable need for green leaf vegetables in the rational dietary is thus explained.

In spinach, for example, nature has provided one of the finest organic materials for effectively cleansing and regenerating the entire intestinal tract. In color therapy, the green ray is utilized as a germicide because of its prophylactic virtues; green color energies doubtless serve as an antidote or purifier of our emotional excesses.

(To be continued)

News and Notes

Proceedings of the Annual general Body meeting of the Indian Naturopathic Association held on 10.10.39:—

Resolutions:

1. Resolved that the following be elected as office bearers for the current year.

President:—Dr. Sarma. K. Lakshman.

Vice-President:—Madame Sophia Wadia.

General Secretary:—Dr. P. Venkatramayya.

Joint Secretary:—Dr. V. Murahari Rao.

Personal Secretary to the President } Dr. L. Kameswaran.

Secretary for Social service Department } Dr. A. V. Krishna Rao.

Secretary for propaganda department } Dr. I. Venkataramanayya.

II. Resolved that the following be nominated as office bearers of the Association from the various Provinces, under section 46 & 49 of the rules and Bye-laws made there under.

Vice Presidents:—

Andhra:—Dr. B. S. Gopala Rao.

Bengal:—Dr. Shivnath Rai.

Gujrat:—Dr. Jatashankar I. Nandi.

U. P.:—Dr. S. J. Singh.

Travancore:—Dr. P. N. Gopala Pillai

Central India:—Dr. Jagannadha Das.

Bhavanager state:—Mr. Gopal Mehta.

Tamil Nadu:—Dr. Sree Bhikshu.

III. Resolved that Dr. P. Venkatramayya be elected as Editor of The Indian Naturopath.

IV. Resolved that the statement of account for the years 1937 and 1938 published in the Indian Naturopath be accepted.

V. Resolved that Mr. S. S. Pillai of Ootacamund be granted the degree of Doctor of Naturopathy in view of his services rendered for the cause of Naturopathy.

VI. Resolved that a board of Honorary Examiners be constituted with the following Doctors to recommend the grant of degrees to competent persons who submit theses on Nature Cure with a fee of Rs. 25.

1 Dr. Sarma K. Lakshman.

2 Dr. Jatashankar, I Nandi.

3 Dr. P. Venkatramayya.

4 Dr. K. W. Bhairava Murthi.

5 Dr. I. Venkataramanayya.

x x x x

Our Esteemed Brother's Shashtipurti

The 61st birth-day of our esteemed brother and friend Dr. Sarma K. Lakshman falls on the 19th of December, 1939. His unique sacrifice in the cause of Naturopathy is so well known that he may be called the Father of Naturopathy in India. It behoves us all who are his friends, sympathisers and followers to celebrate his 61st birth-day in a fitting manner. It will be in the fitness of things if we take this opportunity to help him with finance to start and run a naturopathic sanitorium. All are requested to contribute liberally. Subscriptions may be sent to Sri. P. S. Subramania Aiyer (Editor, "Janamitran" Pudukotah) or to Sri P. S. Visvanatha Aiyer (Chief Court Vakil, Pudukotah).

P. S. VISVANADHA AIYER,
Secretary, Naturopathic Association,
Pudukotah.

P. VENKATARAMAYYA,
Secretary, Indian Naturopathic
Association, Bezwada

x x x x

Anti Vaccinationist Convicted

Mr. Devulapalli Apparao, Secretary Village Congress Committee, Palivela, Rajole Tq. Madras Presidency, has been prosecuted by the Health Department a second time, and convicted by the Sub Magistrate of Kothapeta Sub Taluk, under No 14 (a) of Rules framed under Section 137 and 199 (2) of Local Boards Act, for failure to produce his daughter Parwati Bai for vaccination at Girl's School at Palivela on 5-9-39. He was fined Rs. 3 with simple imprisonment for 3 days in default. The fine was not paid.

CLIPPINGS

Withdrawal of Prosecution by Government of Sind.

The Council of the National Anti-Vaccination League, London received a pathetic appeal from a teacher in Karachi, Sind, who was threatened with repeated prosecution in regard to several of his children whom he refused to have vaccinated. This gentleman Mr. Prem Narayan Sharma, pointed out how impossible it was for him to pay the hundreds of rupees which the fines would eventually amount to, and reminded the League that it had taken action on behalf of the master of the New High School at Karachi some years ago.

Letters were at once sent to the Government of India, The Government of Bombay, the India Office, and the Marquis of Lothian. The Government of Bombay forwarded the letter to the Government of Sind, and on 7th July the Acting Deputy Secretary of the Government of India, Mr. S. Dutt, I. C. S., sent the following letter to the League's Secretary :

MADAM,— In continuation of this Department letter No. F. 52—19/39—H., dated the 16th June, 1939, I am directed to say that the Government of Sind have reported that at their instance the prosecution filed by the Karachi Municipal Corporation against Mr. Prem Narayan Sharma has since been withdrawn. (Usual conclusion.)

— The Vaccination Inquirer.

x x x x

SMALLPOX IN ASIA, 1938. Vaccinated Populations Suffered Severely

The "British Medical Journal" for 27th May, 1939, in its Epidemiological Notes, states that smallpox was very fatal in India in the year 1936, when there were 105,000 deaths in a population of 282,000,000 persons, corresponding to a rate of 37

per 100,000 persons living. In recent years the number of primary vaccinations has increased, reaching 11,000,000 in 1936 for 10,000,000 births, but the disease remains fatal for children, as 13 per cent. of the deaths were in infants and 23 per cent. in children from 1 to 10 years of age.

The Hong-Kong epidemic is stated to have been the worst in the history of the Colony. 2,252 cases were recorded in the first half of 1938 and the apparent case-fatality rate was as high as 78 per cent. In November the disease acquired epidemic character at Shanghai, and in the week ended 19th December there were 339 cases in the International Settlement and French Concession. The case-fatality for the year among the Chinese population was 35.5 per cent. The epidemic in French Indo-China exceeded in magnitude that of 1934—7,026 cases compared with 4,598. The epidemic reached its peak in March in Cambodia (305 cases) and in April in Tongking (991 cases.) The fatality rate was 19.5 per cent. In Siam the apparent case fatality rate was 32.6 per cent. There was an epidemic of smallpox in Turkey in the last quarter of the years, a total of 639 cases being reported. During the years 1931 to 1937 the annual number of cases reported was less than 300.

MEASLES PROPHYLAXIS.

In an advertisement of "Immune Globulin (Human, Lederle)" in the supplement to the "British Medical Journal," 31st December 1938, it is stated that a recent study by the Chicago Board of Health gave the following results (infants under six months being excluded from the table):—

	6 mo 1 yr.	1-2 yrs.	2-5 yrs.	5-10 yrs.	Total
Number given "Immune Glo- bulin "	... 105	101	122	48	376
Did not get measles	... 68	36	42	22	168

Per cent. ... 64.8 35.6 34.4 45.8 44.7

Developed milder

measles ... 28 53 51 15 147

Per cent ... 26.7 52.5 41.8 31.3 39.1

Developed un-

modified measles . 8 10 27 9 54

Per cent ... 7.6 10 22.1 18.8 14.4

In an article in the "Lancet" for 3rd December, 1938, on Placental Extract in Measles Prophylaxis, it is stated that the use of immune globulin is "apt to be followed by reactions, which are not always mild and when attempts are made to avoid these by refinement and concentration of the extract, or by its oral administration, the result is a loss of potency."

x x x x

"STOP REVACCINATION"

Conjeevaram Councillors' request

At a meeting of the Conjeevaram Municipal Council yesterday, Mr. B. Chinnaswami Chettiar requested the Chairman (Dr. P. S. Srinivasan, M. L. A.) to direct the Health officer to stop revaccination for some time as it was causing great inconvenience to the people.

The Chairman pointed out that revaccination was compulsory and had to be carried out wherever small-pox was

prevalent. He added that apart from the merits of revaccination, the council had no power to stay the hands of the Health Officer.

UNIVERSAL UNCOOKED FOOD.

By Dr. B. S. Gopala Row N. D., D. Dt., Nature Cure Advocate, Rajahmundry
Price Rs. 3-8-0 for card board binding and Rs. 4-0-0 for full calico binding.
Postage extra.

The Hindusthan Review, Patna reviews as follows in July 39.

Dr. B.S. Gopala Row, would have everybody resort to "the fruits of the earth" and make him eschew the use of heat for the preparation of food. He decants earnestly on his theories and labours his main theme and if the people will but resort to a purely vegetable diet without cooking Natural Products in any way India may hope to recover its lost glory. "Tinned Milk" according to the author is rank poison. A considerable feature of the book is its easy style for the benefit of the lay Public. It is an interesting book.

PRICE Rs. 2 ONLY

Real Happiness of Sex & Married Life REVEALED IN

Marriage & Sexual Upbuilding BY Dr. E. D. BABBITT, M. D.

Are you going to Marry? Are you in search of a happy & harmonious partner? Do you feel worried about your marriage relations?

If so,

Solve these problems and become a master of yourself and your environment by STUDY of the above BOOK

Published By:

CHROMOPATHIC INSTITUTE [Regd.]

Andhra Grandhalaya Press Buildings,

BEZWADA

Save Rs. 10.

Book Your Order Now!

Prepublication date expires by the 1st of January 1940



DR. BABBITT'S Human Culture and Cure

5 parts

In 1 Volume

The standard work
on Chromopathy, which is
indispensable to every home
and which was not available to
the public for a long time.

Dr. E. D. BABBITT.

Part I	Philosophy of Chromopathy and apparatus.
Part II	Sexuality and Sociology.
Part III	Psychology and Mental Healing.
Part IV	Nervous system and Insanity.
Part V	Diseases of organs and Cure.

576 Pages

150 Illustrations

is being printed on heavy antique paper and bound in cloth.

Pre-publication price (To be paid in advance) before (30-12-39) Rs. 10
or £ 1; or \$ 6. Excluding postage

Post-publication price Excluding postage. Rs. 20

Publishers:

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings, BEZWADA.

Note:—All those who have sent the pre-publication price of Rs. 10 are hereby informed that the book will be published on the above noted date.

Manager.

Regd. No. M. 2170

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR HEALTH PROPAGANDA

Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature ; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books journals and pamphlets by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] . To establish orphanages, to admit young orphans therein and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you want to be a MEMBER

Annual Subscription Rs. 3 only.

Members will get copies of

INDIAN NATUROPATH FREE.

For Particulars Apply to:— THE GENERAL SECRETARY,

The Indian Naturopathic Association, BEZWADA [S. India].

Printed & Published by Dr. P. Venkatramayya, N. D. D. M., Genl. Secy. I. N. A.
at the A. G. Press, Bezwada.

[illegible]

Average

Date of submission

[illegible]

285820



